

THE MISSIONARY
HERALD
AT HOME AND ABROAD

★ MAY 1934 ★

Second Issue

of the

United Magazine representing the home and foreign missionary and educational boards of the Congregational and Christian Churches of America



Articles on

JOHN R. MOTT

YOUTH SERVED AND
BEING SERVED

DISCUSSIONS PLUS WORK

FOR THE COUNTRY CHURCH

BEAUTY AND SERVICE
AT TUNGHSIEN

A THOUSAND-CHARACTER
MAGAZINE

TALLADEGA INAUGURATES

TURNING THE TIDE IN
UPPER MONTCLAIR

WILLIAM STRONG
AND
KNIGHTON BLOOM

Cover

Head nurse Chang, with twins born in Parsons Memorial Obstetrical Unit, Tungchow Hospital, North China.



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At Home and Abroad

Representing the Home and Foreign Boards of the
Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXX

MAY, 1934

No. 5

OUR MAY NUMBER

does not have quite the striking variety of the April issue, perhaps, yet it is as thoroughly representative of the united missionary and educational work in which we are engaged.

Personally we consider it a more normal issue in not a few respects. It is just as thoroughly integrated, yet preserves better the proper balance between "home" and "foreign" material. We shall be disappointed if it does not prove to have an attraction all its own.

Some of the articles of this May issue are anticipating Children's Sunday in America; while others emphasize medical work abroad.

The Editor has put together under the boxed heading "Heraldings" some of his Associate's material. He is hoping that Mr. Scotford will carry on that department which under "The Awakening World" pleased so many of his friends in the days of *The Congregationalist*.

Next month (June) we shall issue a highly illustrated "Council Number" in which the leading theme will be Ohio and its outreach. If our hopes are realized, Sherwood Eddy will begin in July a short series of Reminiscences.

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Our Subscription Campaign

Carefully prepared plans for a nation-wide subscription campaign are rapidly swinging into action in almost every state in the Union. Our goal is twenty thousand new readers before June 30.

State Superintendents, Women Presidents, Literature Secretaries, Pastors, and Association Officers are now working shoulder to shoulder in this Campaign. It is an earnest endeavor to create new interest in the United Missionary Enterprise of our churches, as experience shows that the missionary-minded members of any church are also the most loyal.

This splendidly organized force in behalf of the new magazine is not enough, however. We seek the support of every reader of THE HERALD.

You can help most effectively by discussing the magazine freely in your own church and among your own friends, and by urging subscriptions at the special campaign price of one dollar for a full year. This price is effective throughout the Campaign which began April 1 and ends June 30.

If every reader of the magazine would personally secure just two new subscriptions, the Campaign would be a success. Will you help us as you can?

MISSIONARY HERALD AT HOME AND ABROAD
Box 2316 Boston, Mass.

Gentlemen:

Please send a sample copy of the New Magazine to each of the following. They are interested in Missions. I intend to urge them to subscribe.

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Name..... Name.....

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Beauty and Service

UNDER the shadow of ancient fig trees gleams the new Parsons Memorial Obstetrical Unit, dedicated this last fall by the Tungchow Hospital, Tunghsien, China, to the memory of the young American physician, Dr. Edward Field Parsons, who died at 34 on the eve of his return to America for his first furlough.

Died? This Memorial Unit testifies to the pathetic error of using such a word. For the spirit of Dr. Parsons is as active today in Tunghsien as during those six years of consecrated service. "There are many encouragements in the work here," wrote Dr. Parsons in 1929 to friends in America. "For the first time we are doing prenatal work, whereas our obstetric work was formerly composed mostly of neglected operative cases. We are now having normal cases who come early for examination."

When Her Own Refused

His hospital saved on an average a life a week, Dr. Parsons estimated. That he loved and understood the people among whom he worked is evidenced in many ways. He told for example, of an old lady who used a Chinese plaster on a boil and caused excessive gangrene. When skin was needed for a grafting operation, her sons and daughters refused to help for fear it would cripple them. But the Chinese operating room nurse offered some of his.

"When we were getting ready for the opera-

D
R.

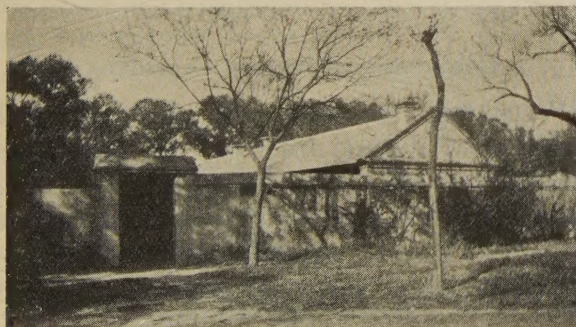
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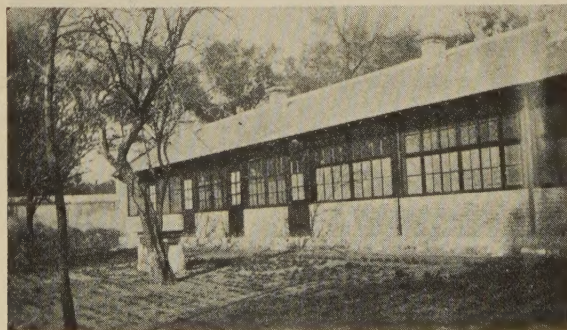
tion," narrated Dr. Parsons, "the old lady began to groan and cry. We told her that it would not hurt *her* a bit. If it hurt anyone, it would hurt the donor. But it seems that *that* was what was worrying her! She was overcome with gratitude. Every day she inquired for the nurse, and every day the nurse inquired for her."

Chinese from Ground Up

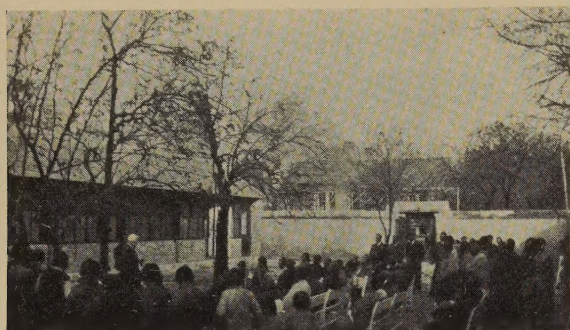
And now a gem-like little building, constructed in perfect harmony with Chinese architecture—broad southern exposure, decorated to please Chinese eyes—welcomes the mothers and babies of the area and sends them out again cherishing the memory of the smiling young doctor whose picture hangs on the wall of the ward and whose service, as that of all the doctors



The Gate to Happiness and Health—entrance of the Parsons Memorial Obstetrical Unit, Tungchow Hospital.



Nine rooms in a row. Inside the gate we see the new building with its Chinese architecture.



Dr. J. H. Ingram, who did medical work in Tungchow in 1887, tells the guests at the dedication October 28, 1933, of his early experiences.

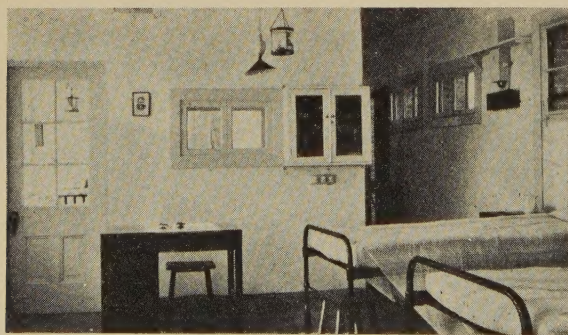
and nurses in Tunghsien, past and present, was dedicated to the Great Physician.

One story high, one room wide, the Unit has brilliant columns which hold up the gray slate roof where beams are painted blue on the ends, and green rafters are adorned with carved ornaments of fruit and flowers. To be sure, there are still "modern improvements" that are conspicuous by their absence. Take, for example, the necessity of using individual coal stoves for heating purposes.

Psychology in Color

In China red or bright pink are the colors for brides and babies. So the curtains of the Parsons Memorial Obstetrical Unit are gay, so gay as to bring joy to the hearts of the patients. And as white is a sign of mourning in China, the tiny bassinets that stand in the nursery are painted a cheery red instead of the customary snow-like covering so familiar in America.

When the furnishing of the Parsons Obstet-



There on the wall of the ward hangs the Doctor's picture. Through the door is seen a bit of the bright red bassinet stand.

rical Unit was under way, loving care was exercised in the selection of materials. There is a blue room, a pink room, a yellow room and a green room. When the ward was open for inspection, Dr. Chang's fourteen-day-old baby boy lay as Exhibit A under a blue American baby blanket. Happily a church in Pennsylvania sent wash cloths and towels that fitted into the color scheme, and the First Congregational Church of Washington, D. C., gave blankets for the bassinets.

Practically all the equipment was bought or made locally. The United States contributed rubber tires for the bassinet wheels and cotton spreads and blankets, while from England came



Attendants' quarters in the rear courtyard

flowered voile which the willing Chinese nurses made into curtains in their time off.

At the dedication of the Parsons Memorial Unit came many guests, both Chinese and foreign, from Peiping, Tunghsien and other sections. In the midst of the brief, but effective, ceremonies there entered the tall and impressive figure of the city chief-of-police, accompanied by his equally tall and impressive henchman.

Commissioned before President

When Dr. Parsons, who was born in North Amherst, Mass., and his wife, Marian Tucker Parsons, who was born in Washington, D. C., went to China in 1925, they were commissioned in the First Congregational Church of Washington, by Dr. Jason Noble Pierce, then pastor, with President and Mrs. Calvin Coolidge in the congregation. Dr. Parsons was graduated from Massachusetts Agricultural College and the University of Michigan Medical School. Mrs. Par-

sons is a Mt. Holyoke graduate and a trained nurse.

Language study in Peiping was followed by two years at the Williams-Porter Hospital, Tehchow, China, and then two years at Tungchow Hospital, also known as the Lu Ho Hospital. While still in language school, Dr. Parsons went down to Tunghsien to help Drs. Love and Li during those hectic days of civil war when wounded soldiers filled the little hospital to overflowing. At the height of the hostilities, a bullet crashed through the operating room as the doctors worked. But the operation went on. And strangely enough, the Memorial Unit has already had *its* baptism of fire, for before it was quite finished, Japanese planes were shelling the city.

"We had such a rush of babies that we had to use the rooms as they were, moving the mothers, mostly refugees, from the delivery room across

the courtyard while eleven Japanese bombing planes on their way to Peiping zoomed uncomfortably low over our heads," writes Mrs. Olga O. Robinson, herself a trained nurse, with war experience among the American troops in France.

Look at the Cover

The lovely little nurse on the cover of this *MISSIONARY HERALD AT HOME AND ABROAD* is Miss Chang, in charge of the new Unit, and she is holding in her arms the first pair of 1933 twins. The physician in charge of Tungchow Hospital is Dr. Hugh L. Robinson, and the rest of the staff includes Miss Helen L. Kintner, R.N., Mrs. Olga O. Robinson, R.N., two Chinese doctors, one full time and one half time, five graduate Chinese nurses, and six Chinese orderlies. The hospital averages between 500 and 600 inpatients annually, and more than 20,000 dispensary treatments.

World Citizen

By HUGH VERNON WHITE

WHO is John R. Mott? The question was asked recently by several college students when the book which Basil Mathews has written with the above title was mentioned. It comes as a shock to anyone of the generation which knew John R. Mott as its outstanding student Christian leader known and loved and trusted by students in colleges and universities the world over. But it also serves as a sharp reminder that we have seen the end of an era, an era in which Dr. Mott is the most representative figure so far as the world outreach of Protestant Christianity is concerned. By rare good luck there is a man preëminently fitted to be at once the biographer of Mott and the chronicler of the era; and one must be something of both to do justice to either. Basil Mathews gives a full and fascinating answer to the question asked by the students of today.

A Natural Leader

Interest in the man himself, of course, is primary, but to understand the typical Christian of a period is to get an insight into the kind of

Christianity which is prevalent in that period. Personal strength of body, mind and character are necessary for leadership, and in all three Mott was and is superb. It has sometimes been said that he was a hard task master for those who worked with him in the tremendous campaigning which fills so large a part of his life. But the severity of his discipline began with himself; in that he was a true leader and had the natural claim to authority over others which only those have who first master themselves. He had the further right to command in that the service to which he directed others was in the interest of great causes to which he himself was wholly committed. There are two things in such a life that will never become outmoded: the winning of personal character through stern self-discipline, and the dedication of life to great moral causes.

He Drew Together the Denominations

John R. Mott was and is a Christian. Reared in a Methodist home in Iowa, beginning his student life in a Christian college, his life from

the first has been one of prayer and personal devotion. Christ has been at once a moral ideal inducing aspiration and humility, and an intimate companion imparting richness, inspiration and power. Mott seems to have instinctively passed by the petty doctrinal controversies of a sectarian age to lay hold on the great moral and spiritual elements of the Christian faith. For him Christianity has meant upright character, personal devotion, and strenuous service; and "against these things there is no law." It is because of this broad and universal basis of his life work that he has been able not only to lead in interdenominational Protestant movements but even to draw together the older churches of the East. Most people have not known Dr. Mott's own denominational connection, and no such connection explains him; but it is nevertheless a genuine distinction for the Methodist church that with its grounding of the Christian life in spiritual experience rather than upon a creed, it provided the initial impulse and left his further development free from artificial restraints and conflicts.

An Era of Organization and Optimism

Most of the great organized movements of the past forty years owe much to Dr. Mott. Some, such as the World Student Christian Federation, he himself organized; others he was with as leader and counselor from the beginning. The Student Volunteer Movement, the various National Christian Councils in the Orient, the International Missionary Council, of which he is still chairman; the International Student Y.M.C.A.—in all these he has been the organizing genius and dynamic leader. No one living can equal his service as a presiding chairman. From the great missionary conference at Edinburgh in 1910 to the Jerusalem meeting of the International Missionary Conference in 1928, two of the most significant gatherings of the generation, he has brought out of innumerable assemblies the maximum of coöperative thinking and effective planning.

It was an era of action, organization, and boundless optimism. Mott raised all these to their highest plane. He used slogans; especially

that most effective slogan of the time, "The evangelization of the World in this generation." It was one way by which he brought great numbers of people into united action, and at the same time sustained the sense of urgency.

The King's Business Requireth Haste

The sense of urgency which Mott himself has always felt and which he imparts to others is one of the secrets of his power. He always creates the air of expectancy, of momentous things about to happen, of issues which hang upon what we do next. There is danger in such a strategy; the sophisticated finally cease to respond, and for many it leads to a narrowing of the conception of what the Kingdom of God means and to a demand for quick, visible and measurable results. In a time like the present, when reconstruction of fundamental ideas is called for, and when the strategy of long range planning and the virtue of patience are at a premium, slogans become an offense even though one of the chief problems is that of keeping alive the sense of urgency. But Mott is fundamentally right; the spiritual life is always one of expectancy, every day is a crisis for character, the King's business requires haste and urgency still.

Pray for a Leader Like Him

We may well pray for some leader to arise who will be for our generation what John R. Mott was for his; who will embody his essential virtues in the new tasks for mind, heart, and will which today overwhelm us. We need a sense of power and mastery, a true humility, a confidence in the presence and leading of God which will unify us and give us clear direction for the next state in world service.

Some of this has been written as though John R. Mott were to be thought of in the past tense. That is due to the fact that I have been discussing the era as much as the man. Mott himself is our contemporary; still doing more work than most men half his age and not only lending aid and comfort but urging on to the new day those with whom he works in the cause which claims his chief interest—the world service of Christianity.

Youth Serving and Being Served

Four incidents from the work of the Church Extension Boards for young people, which may be told or read in our church schools on the Sundays preceding Children's Day

Finding Neighbors in New York

ALTHOUGH it was July, and a Monday morning, the yard in front of the Brooklyn Italian Mission was full of dark-haired, bright-eyed children long before nine o'clock. The attraction was the annual Daily Vacation Bible School which was about to start.

The theme for the four weeks of the school was "Jesus in Our Neighborhood." For the first game the children were asked to name as many things as possible for which they were thankful, beginning in their own homes.

"Why should I say 'thank you' for father and mother?" asked Antoinette. I've always had the same father and mother!"

"You'd better be thankful for them," replied Josephine, "because they might be taken away, and then who would wash your clothes?"

"Let's make some presents for our fathers and mothers," suggested one of the teachers. At that the girls went to work making sewing-boxes for their mothers, the boys match-boxes for their fathers.

Because Jesus had said, "Love thy neighbor as thyself," the school later decided to help its friends, some of whom were about to start for the country and were having difficulty finding suit-cases for their clothes. The school hustled around and made eighteen cotton bags. One of the recipients—an older brother—gleefully remarked, "Now I can take everything and lose nothin'."

Other friends were discovered among the neighbors. The children found that the "cops" do not exist merely to chase bad boys who break windows, but that they help everybody who is in trouble and send many poor children on outings during the summer. A fireman came to the

school and told about his work in preventing fires, and about the tragic things that might happen when boys and girls turn in false alarms.

Every Friday there was a picnic, the most unusual one being at the Bronx Zoo. Little Mildred was frightened by the noise in the subway and began to cry. One of the guards cheered her up by giving her all the newspapers he could find until she looked like a walking news-stand. Everybody enjoyed meeting the animals, and also teasing the younger children about their relatives behind the bars. In the afternoon there was wading and an exciting ball game.

Impressive features of the Vacation School were the worship services which were held every morning. When the school was over and it was time to say "Good bye," some of the girls called out to one of the teachers: "Remember, Miss Marion, the Lord watch between me and thee while we are absent one from the other."

A Man of Parts

One of the requisites of a home missionary is to be ready to do almost anything at almost any time.

It was Saturday morning in the parsonage at Absarokee, Mont. The pastor, Walter L. Spencer, was planning to go with some of his young people to present a play in the neighboring town of Dean that evening for the purpose of raising money to send some of their number to the Montana Summer Assembly. In the meantime he was trying to finish his sermon for Sunday.

The phone rang. "Mr. Spencer, will you get a prescription from the drug store and bring it with you to Dean this afternoon? It missed the mail, and we need it."

"I'll be glad to," said the pastor, returning to his sermon.

Again the phone rang. This time it was the woman who had charge of the arrangements in Dean. Would Mr. Spencer bring along the supplies for the lunch which was to be served to the



Making presents for mother or friends at the Italian Mission Vacation School in Brooklyn, N. Y.



One of the mountain schoolhouses where extension work from Pleasant Hill, Tennessee, is carried on

public in connection with the play? He would. A few more lines were added to the sermon.

This time it was a rap on the door. It was one of the boys who were in the play. "I came for the suit which you were going to lend me," he explained. Mr. Spencer produced not only the coat and trousers, but also the accessories—and returned to that sermon.

Another rap, and another young man. This one had borrowed a Ford to take some of the young people to Dean, only the car had proven a bit temperamental about starting. The motor would turn over a time or two and then stall. It had not been used for a couple of months, and the boy suspected that the gasoline line was clogged. The minister got his tools, and the car was soon on its way. "If it does not keep going, phone me and I'll be down."

Back to the sermon. Another phone call reporting that the Ford was still going. The final touches on the sermon, and off to Dean. The play succeeded, a neat sum was added to the Summer Assembly fund. And then Sunday. The sermon proved better than might have been expected. Such is the life of the home missionary.

In the Hospitable Rural South

How would you like to be "entertained" for two months? And to be "boarded around" among different homes the way they used to do with the school teachers many years ago? That is exactly what happens sometimes to the college and seminary students who are commissioned each year for what is called Student Summer Service among home missionary churches in the South and West. These workers go about from place to place conducting vacation Bible schools and doing many other interesting things.

Here is a girl who slept in twenty-five different beds and ate in about sixty homes in the course of two months, and who thoroughly enjoyed every day of it. Her name is Genevieve Chace, and she is a student in the Schauffler School in Cleveland. But we will let her tell about it:

"Whenever we sat down to table the people would say, 'Well, we haven't very much, but it's what we have every day. If you can stand it for one day, why you see what's here. Just go ahead

and take out.' But one must eat heartily, for it is slighting to them and to their food if you do not eat a lot. Really 'taking out' means about three large helpings of beans, four or five biscuits, and whatever else there is on the table. When there is pie or cake one never stops with one piece, for that would be a sign that it wasn't good.

"Never in my life have I known better people. They are so downright good that they would share their last crust with one. In one family they had a joke on us in regard to sharing. We had been talking about sharing two beans, a half a biscuit, and a glass of water—and when lunch time came that is what they put on our plates! We had a big laugh over the joke, but they would be just as willing to do it even if it were not a joke.

"The beds were so good that it really was no hardship to go to bed early, which is the custom in the country.

"Whenever we left a home the last thing we would hear would be, 'You all come back.' And they meant it."

Hunger in the Highlands

When I came to this section of the Cumberland Plateau I saw many tiny hillside farms whose unpainted buildings were overcrowded with children, while emaciated pigs rooted at the doorways and udderless cows hunted vainly for tufts of grass along the roadside. Looking beyond the ugly foreground, I saw golden hillsides with trees dressed in winter browns. To myself I said, "When spring comes, all will be full of promise."

But as I looked about me more closely I found that the mountain had been honeycombed by the mining operations of other years. Great piles of unsightly slag disfigured the highway. Abandoned coke ovens grinned at one with the repulsiveness of skulls. All about the valley were the empty shells of shacks which had once been homes. An occasional whiff of smoke from an old stone chimney revealed where some hardy soul still maintained a human habitation. A falling tipple where once men had been busy bring-

ing wealth out of the bosom of the earth, an abandoned railroad spur, a large schoolhouse now but partially used—all recorded the wordless history of prosperous days swallowed up in the past.

I saw groups of scantily dressed children answering the call of the old school bell. In the homes I met mothers fighting against poverty and discomfort. I found men asking for work and the hope of better times.

I said to myself: "Prosperous days are gone, and this is now an uninhabitable place; why do not the people go away to where they can find work and food?"

Then spoke a voice from long ago: "They have no need to go away; give ye them to eat."

I replied: "We have here but five loaves and two fishes."

Again I heard the voice of Scripture: "I have compassion on the multitude, and I would not send them away fasting, lest haply they faint on the way."

From the report of an extension worker at Pleasant Hill, Tenn. Thanks to the community service carried on by the church with the cooperation of the Church Extension Boards, the people of the mountains are receiving not only the inspiration of the Gospel but also seeds with which to plant crops and training in the canning of vegetables so that the summer's abundance can be kept to meet the winter's need.

For the Country Church

By SAMUEL W. KECK

The Superintendent of South Dakota states a problem, describes a solution

WE have in our midst not only the forgotten man but also the forgotten church. The rural church, once a prime factor in our social structure, has been declining in power and far too often has closed its doors.

The Story of One Rural Church

I was reared in one of these churches and know well the tragic fate that overtook it. It was a little country church in Iowa, named after my father and mother because of their active and devoted leadership in it; deeply interwoven with its life was the life of their family during their twenty-five years of residence in that community.

But it could not always remain so. The children were growing up and more land was needed. The price of land there was too high, so the family moved to South Dakota.

After this the little church struggled on for two or three years, but finally disbanded. It had had a clear field and there was an abundance of wealth in the community, but there were not enough people deeply interested in it to keep it going. Finally the building was sold at auction for a few hundred dollars.



SAMUEL KECK

You may imagine my feeling when I returned some years later and found one half of that building used for a corn crib and the other half for a machine shed. To me it had been a sacred place: there I first dedicated my life to Christ; there I had preached my first sermon. To me the place was holy ground, but to others only a corn crib, though its spire still pointed up toward heaven. Its use was a severe indictment of the selfishness of men and women who cared more for things than for God.

Consequences of a Weakened Rural Program

This story has been all too common in the life of our country churches. There has been a gradual withdrawal from the country, leaving the field uncultivated and uncared for except where the work could be yoked with a town or village church, and even in such cases the methods used in the latter were assumed to be adequate for the rural areas.

Thus we find ourselves ill-prepared for the social and industrial upheaval of today. We are face to face with great revolutionary changes with which we could cope far more confidently had the church consistently developed strong leadership in the rural areas. She has forfeited her right to leadership, and other organizations, often lacking in intelligence, have assumed it.

If the new civilization is to be guided by intelligence and sympathetic understanding we must rebuild the rural church, that is, rebuild our church program so that the religious life may be a distinct and integral part of the total life of the community. Religion is not something to be added to other interests and activities but must be a vital part of these interests and activities themselves.

Making a Beginning in This Direction

In an attempt to make at least a beginning in this direction the South Dakota State Conference Committee on Rural Life, of which Rev. H. M. Bissell is chairman, has conducted a series of one-day Institutes. The work is done by a "team" of four or five members, each one presenting a different phase of the social and religious life of the community.

The coming of the team having been thoroughly advertised and all local arrangements having been made by the pastor, it first visits the public school, where an informal program is given with two objectives in view: giving a message to the young people themselves; giving additional publicity for the afternoon and evening meetings.

The afternoon program is set up definitely for the official board of the church. Of course many others are there, but the meeting centers around the local problems of the church and community.

One of the subjects presented is "How to Finance the Local Church." The God's Acre plan and other methods are discussed, and the leader is a pastor who speaks out of actual experience in the use of these methods.

Another leader presents the current agricultural movements and their relation to the church program. Usually this is done by a teacher from the State Agricultural College or from the Social Service Department of Chicago Theological Seminary. Plenty of time is given for discussion. The meeting never drags when a group of farmers are relating actual experiences in overcoming present difficulties.

In the evening a "covered dish" dinner served by the women is followed by an hour of fellowship in which singing and toasts help to relieve the tension and strain under which so many are living.

The evening program includes two messages: one by a pastor concerning the necessity of a new spiritual foundation undergirding the whole church program; the other on "What It Means To Be a Christian Today," which so far has been given by Rev. R. R. Keithahn, a former missionary in rural work in India, who from that background drives home the need of loyal discipleship today.

Concerning the Teams

The members of the team also spend an hour or two each day in calling on leaders in the church both in town and in the country for the purpose of creating a better understanding of what we are trying to do. These personal contacts are probably among the most permanent results of the whole Institute program.

The teams have given unselfishly of their time and strength, serving without remuneration. The work has been greatly enriched by the leadership of Rev. R. R. Keithahn of Gann Valley and Professor Carl Hutchinson of the Chicago Theological Seminary. A tour is usually arranged for a whole week; thus the traveling expense is reduced to a minimum and the members learn to work together more effectively.

When we began we expected to visit only the smaller and more or less inactive churches, but

now we are including all churches serving a distinctively rural area; their pastors are most enthusiastic about these Institutes. So many invitations are coming in, even from some of the larger churches, that we find ourselves two or three months behind in following up our opportunities.

A Community Church Institute will by no means solve the rural church problem, but it is the point of attack at least in one state seeking to improve the religious life in its vast rural area. The forgotten church is destined to become a new factor in the social upheaval of the present day.

He Served the Lord with Gladness

By CORNELIUS H. PATTON

IN respect to Dr. William E. Strong of the American Board it cannot be said that people waited until he was gone before they recognized his worth. From the beginning his associates felt that he was a rarely beautiful spirit. Death serves always to crystallize one's appreciation and love, and now that he has been taken from us, we can look back with clearer understanding of what Dr. Strong meant to us and to the great cause to which he devoted the best years of his life. But we knew all along that it was a high privilege to be working at his side.

Writer and Editor

If I should be asked to name the Bible character most suggestive of Dr. Strong's personality, I would select St. Luke, the disciple who wrote the most beautiful and complete life of our Lord, who was the historian of the early Church, who, associated with Peter and Paul and the other great ones in that chain of events which spread the Gospel through the Mediterranean world, would always remain in the background, and never reveal his identity beyond the use of the editorial "we."

Those who followed Dr. Strong's career as editor and historian, and who appreciated the modesty of his bearing, will recognize the parallel. We recall that St. Paul once spoke of his associate as "Luke the beloved physician," and there is a spiritual resemblance at that point too. Some of us—none more than the missionaries with whom he corresponded—came to know the

healing power of Strong's tempered optimism and radiant faith, and rated this as one of the high contributions of his life.

If I should be asked to name the literary figure most suggestive of Dr. Strong, I would unhesitatingly cite Charles Lamb, the wittiest, the most sagacious, the most companionable essayist of his time. I would not elaborate; but the family likeness is impressive. And in nothing so much as in the gift of humor which in both men was not so much the effort of the mind as the spontaneous overflow of the spirit. Dr. Strong served the Lord in many ways, but in none more than by his unfailing gladness of heart.

Historian

We must not forget to be grateful that for a whole year Dr. Strong was persuaded to lay aside his editorial and secretarial responsibilities and to devote himself to preparing a history of the American Board for presentation at the Centennial Meeting in Boston in 1910. For a rapid yet accurate survey of events covering a century of vast significance in the history of the Church, a record ramifying into many lands, and dealing with great personalities by the score, I do not know the equal of Dr. Strong's "Story of the American Board." It was an admirable piece of work.

Here was a historian who could maintain a sense of balance and proportion in events both near and far. When the book was written the "Tainted Money" controversy was in everybody's mind, the denomination having been

stirred to its depths by the fact that the Board had accepted from Mr. J. D. Rockefeller a gift of \$100,000 for its higher educational work. When the history appeared it was assumed that this issue would be treated at great and solemn length. It was the first thing to which the average reader turned. And what did he find?—that less than two pages had been devoted to the affair. Today we know that Dr. Strong's appraisal was correct.

Foreign Secretary

And how we did need that quality in the counsels of the American Board! Those not acquainted with the inner workings of a mission board, with its hundreds of missionaries scattered to the four corners of the earth and subject to more vicissitudes than several imaginative novelists working together could devise, will scarcely be able to appreciate the intensely personal side of secretarial work, and what it means to have at headquarters an official who bubbles forth comfort and cheer like a fountain in a city park on a super-heated summer day.

But all should be able to realize the value of a gift like this in the face of the social, political, economic and religious problems that press heavily upon a board of foreign missions in the modern time. Clear thinking conjoined with courage and practical sense, and expressing itself in genial wit—who can estimate the worth of such a quality in a group chronically oppressed by “the burden of the mystery, the heavy and the weary weight of all this unintelligible world”!

I recall many a meeting of the Cabinet or Prudential Committee when we found ourselves sitting before some problem in mute helplessness, until Will Strong relieved the strain and at the same time showed us the way out by one of his humorous observations. I am of the opinion that wit and wisdom are of about equal value in mission board administration, and that no man (or woman) should be considered for a secretaryship who has not at least an appreciation of humor.

Many of Dr. Strong's best qualities came out in connection with his correspondence with the field. I understand that not infrequently his letters would be read aloud in the open mission

meeting, and that always they were listened to with delight.

Many years ago I knew a secretary who had the reputation of writing letters of a peculiar charm. As literary compositions they were a model of diction. They had only one defect; and that was that after they had been read the missionaries found themselves in the dark as to just what the Board wanted them to know and do. Nothing of that kind was ever said or felt in India or China when letters came from their beloved “W. E. S.”

The Father

Those of us who were close to Dr. Strong will never forget the calmness of his bearing at the time of his great sorrow, when the news came that his son Ellsworth, in charge of a battery in one of the battles of the World War, had been killed in action. We who knew and loved that splendid boy were so moved that we could scarcely trust ourselves to speak. Dr. Strong, the father, entered the office with a cheerful smile, engaged in conversation, took up the thread of his work, and even led our devotional meeting, with no sign of distress. His boy was a patriot and a Christian; he had died at the post of duty; he was a hero in the truest sense of the word; it was not for the father and the mother to complain, but rather to give thanks.

The Invalid

And then there was his unassuming cheerfulness and patience during the long illness which brought the end. Dr. Strong was always writing humorous verses of our celebrations at Christmas and on special occasions, as when some official was starting upon a long foreign trip. This effervescence of cheer did not forsake him when illness and pain laid him low. In my estimation the most characteristic of all his whimsical poems was the one composed a few months before he died, entitled “Flat on Your Back.”

Recalling memories like these, all thought of comparison fades away, and I find myself thinking not in terms of even such noble lives as St. Luke and Charles Lamb, but simply of Will Strong in his own inimitable personality. Blessed

in his parents—both rarely beautiful characters—blessed in his talented and noble wife, blessed in his devoted children, blessed in his work as pastor and secretary, he was led along by a grace of Providence which matched the instincts of a

knightly soul. There was an intellectual, cultural and religious fineness about William E. Strong which gave him a unique place in the affection of a multitude of friends. The best thing about him was that he was *himself*.

Knighton Bloom

Three Tributes

By Ernest M. Halliday

FRIENDLINESS was one of Knighton Bloom's chief characteristics. He was approachable, liked people, was genuinely interested in them, and helped them in any way he could. Their ambitions and distresses became his own. Nor did he forget the details of his friends' experiences. They dwelt secure in his unselfish heart.

On the last afternoon of his life, upon arriving in New York, he called me on the telephone. He was here upon a painful and depressing errand. He was at the very verge of exhaustion of his physical powers but his last words to me after several minutes of conversation were, "Remember me to the people in the office." And those proved to be almost the last words he ever uttered. "Remember me to the people in the office"—a message of friendliness.

Quiet and unostentatious in manner, Dr. Bloom never had much to say about himself. He wasted no time or energy in being gloomy. He saw the best in those about him and the wide circle of his experience was touched with roseate light. It was no wonder that a spirit so sympathetic, so helpful, so optimistic, inspired friendliness in others. Those who knew him best can testify to the high regard in which he has been held.

But a man may have a gift for friendship and still be incapable and ineffective. Not so with Knighton Bloom. He had a talent for organization and administration. The Sunday School Extension Society came into smooth operation under his guiding hand; the development of Student Summer Service for college young people was



the child of his imagination, the organization of missionary promotional and extension work in the Eastern Division and the building of foundations for coöperation with the Christian Convention have had his strong and efficient support.

Prompt, accurate, thorough, and indefatigable in office work and in the field, his capacity for dealing with details showed itself constantly, while his progressive yet irenic disposition enabled him to give constructive leadership where one less capable or tactful might have encountered comparative failure.

Perhaps the most unusual aspect of Dr. Bloom's work was his genius for dealing with young people. He knew how to enlist them for high endeavor, and to fire their enthusiasm with the vision of "using their lives where they would count for most." He kept their allegiance. Of all his fellow workers none have been more loyal. We commonly think that a leader of youth should himself be young; that modern educational training and athletic prowess and the exuberance of youthful physical strength and bubbling energy are tremendous assets in securing and holding a following among the younger generation. Perhaps they are. But Knighton Bloom proved that a man on the sunset side of life can be an accepted leader of young people

by the sheer force of his never-aging personality.

My mind goes back today to last summer's Blue Ridge Training Conference of which Dr. Bloom was the inspiring center and to the commissioning service in which the young people going out for summer service were given parting messages and admonitions. When the service was ended each participant was handed a lighted candle and then they formed a procession with their loved leader at the front and went out into the summer night under the southern stars. That procession of young people bound for high service, marshalled by him whose loss we mourn, is to me an allegory truly representative of his loving, useful, triumphant life.

His life was as he himself would have desired it—active to the very end. He came to its close a Christian victor.

By Fred L. Brownlee

Dr. Bloom's splendid service among and with the Negro friends of our fellowship is all the more significant since he was not on the official staff of the American Missionary Association, never receiving a cent of remuneration from it, yet giving himself genuinely and thoroughly.

In character and personality Dr. Bloom was saintly. Had he been a Roman Catholic I would take pleasure in suggesting to the Pope that he be canonized. But there is nothing to prevent our calling him a saint. Such he truly was in the fineness and nobility of his spirit.

He and I roomed together last June in the boys' dormitory of Lincoln Academy, a Negro school at King's Mountain, N. C. I was a bit fearful for him: his program was heavy, his schedule crowded, and he was tired, yet he felt he must go on to Blue Ridge. He talked with me intimately concerning his forthcoming retirement on April 1st. To me he seemed too young to be approaching the automatic retiring age of sixty-eight.

In far from a retiring mood concerning the future of his work, there was yet no complaining note in his voice, no bitterness in his soul. There is not a little satisfaction in the fact that death called him while he was still in the active

ranks of home missionary service where he so delighted to be.

Although not required officially to be at the King's Mountain Conference, Dr. Bloom was a regular attendant. It will seem strange and unnatural there without him this summer, but the inspiration of his thoughts and the tone which he gave to the conferences will continue as an influence and a benediction.

Why does a child trust one person and shrink from another? Why do you and I have confidence in one person and not in another? The answer to these questions cannot be found in a chemical or physical laboratory. They belong to the imponderables and escape from test tubes as do all the intangibles.

So it is in one's relationships to a minority group of underprivileged people. Dr. Bloom's service with the Negro ministers and churches of the Congregational Fellowship in the South was of that intimate and intangible nature which led to intuitive trust and confidence. He was a real brother of all men regardless of race and color. Negroes believed in him and trusted him as a friend. They accepted him as though he were one of their own, rather than one whose mission was to do something benevolent *for* them. There is a difference. Negroes know that difference intuitively. They know who are with them instead of just for them, as well as they know who are against them. That rare quality of genuineness in Dr. Bloom's character won him a fellowship and friendship enjoyed by very few white people.

'Way down in the rice field area of Louisiana, near the little town of New Iberia there is a group of Negroes whose eyes are moist with tears because they feel that Dr. Bloom belonged particularly to them. There with his faithful and happy colleague, Mr. Phillips, he had nourished an infant young people's conference, now grown to manhood, for in it adults also find inspiration and recreation.

The river-bound site with its humble building is called Kamp Knighton after the knight who seldom failed in his annual pilgrimage to it. It is lovely that the sacred place was so named before Dr. Bloom's death. There his spirit will

dwelt with singular significance, and down through the years Boy Scouts and Girl Scouts, young men and young women, ministers and church workers, will learn something of the life and catch something of the tone of the personality of him whose name the camp immortalizes.

By Priscilla Chase

Perhaps after awhile we shall actually realize that Dr. Bloom is gone. Even his retirement

wouldn't have taken his influence out of the Southeast nor his implicit belief in us all. When we were sure we couldn't he knew we could, and we did things we never dreamed we could, just because he believed we could. His ability to keep his hands off and let us work out our own salvation, but at the same time to stand ready to help when we needed it, made him a "boss" in a million. How he hated that word "boss!" We worked *with* him, not *for* him.

Discussions Plus Work

By RICHARD R. MORGAN

Our director of student activities at the University of California on recent developments there

WHEN I came here at the beginning of the fall semester, 1932, there were about twenty-five students attending the Sunday-evening meeting under the name of Plymouth Club; activities were limited to a monthly social.

We secured permission to open the old unused parish house; about twenty students gave their whole Christmas vacation to scrubbing and painting it and to collecting furniture enough for the two downstairs rooms.

On January 11, 1933, the building was rededicated to the service of the students of the university. Since then a new roof has been put on (work donated!), a new heating plant installed, and the second floor made available with a game room, seminar room, and girls' lounging room.

We contact every Congregational student who enrolls in the university by letter and phone, and many of them in person. There are about five hundred of them, and 90 per cent of the membership of Plymouth House are university students, 10 per cent either work or attend the San Francisco Teachers College. We touch about three hundred students a year.

Programs

The programs are determined at the beginning of each semester at a retreat usually of one

day's duration, and the entire cabinet of twenty-six committee heads and officers meet for dinner about once a month to discuss some phase of them. We use check-lists prepared by the director of the executive committee to determine the trend of interest.

The program for the current semester includes a three weeks' series on science and religion; first, a talk by a university scientist; second, a talk by a minister; third, a discussion of the topic led by the director.

Then the Plymouth Players present "The Color Line" with a Chinese student taking a part. Following the play the group will discuss the presence or absence of such prejudice on our campus, and attempt to do something about it. The Plymouth Players will present three or four plays of a religious or serious nature this semester.

The next six weeks will be devoted to a series called "The College Student Faces Life." Preparation for this series began the second week of the semester. We formed a discussion group of ten able students who meet on Wednesday afternoons for two hours to discuss the most persistent problems of the student life. From them will be selected the leaders of the six weeks' series.

Under the guidance of an expert we have set up an enriched program of recreation: folk dancing, hiking, gym periods, craft work in leather, and the building of recreational equipment for the House. The House is open every Friday night and we endeavor to make this the biggest

night of the week. The attendance runs from fifty to a hundred and forty. Over ninety attend on Sunday evenings.

Financing and Fellowship

The sources of income for the work are: from the Educational Society \$1050; from the local church \$750 (total \$1800 which is the part-time salary of the director). In addition, the students have a budget of \$300 which is raised by subscriptions among themselves and by one major money-raising event a semester. Contributions from the church include \$50 for program, about \$250 for improvements on the building from the Plymouth House Mothers' Club, which was organized at the time of opening, and now has over a hundred women as members who raise money for the House and provide a light supper every Sunday evening for about seventy students.

In the homes of the members of the Mothers' Club, besides, are held small group meetings every Wednesday night. I send a list to the hostess for the evening and she writes each a personal note. These groups are made up of six

members of Plymouth House and six new students, or those who have signed our visitors' record, invited the week after they sign. These gatherings have been most successful in building friendships and promoting group morale. The director and the president of the House are always present at each Fireside Fellowship.

Social Service and Religion

The students have been responsible for social-service work, acting as teachers in the Chinese Congregational Sunday School in Berkeley, sponsoring work with children at the Angel Island Immigration Station, assisting the probation officer as "big brothers" to juvenile delinquents, etc. We have visited the major social service and relief agencies and are starting a series of visitations to inquire into industrial conditions of the manufacturing district.

We seek to introduce the student to religion as an intellectually acceptable area of human experience and at the same time help him to find an adequate ideal toward which he may strive, one big enough to command a life dedication.

"In Journeys Oft"

*Things seen and done by
Miss Miriam Woodberry*

ALTHOUGH Miss Woodberry has kept scant record of her wanderings no one will question her claim to have traveled and talked more miles than any other secretary in our fellowship. She has toured the churches of every state in the Union except Nevada. She has slept in more beds and eaten in more homes than has anyone else among us. Thanks to a phenomenal memory for names and faces she can probably identify a larger proportion of our constituency at sight than any other servant of the churches. Thirteen babies have been named after her.

Beginnings

Her career began in humble fashion in the Winter Hill Congregational Church, Somerville,

Mass., as a member of the Christian Endeavor Society's missionary committee. One of its activities was helping in the board offices in Boston with such tasks as filing letters and ad-



dressing annual reports; the girls receiving but their nickel car fare each way for their trouble.

Three of these volunteers were ultimately given permanent positions. Miss Woodberry had her trunk all packed for a trip through the South when she was informed that one of the girls in the office had married, and would she not take over her work immediately? So she started in at \$4 a week with the Woman's Home Missionary Association of Massachusetts. Little did she think that her service was to continue for forty-two years!

The first decade she spent with her original employer as assistant treasurer, shifting to a similar position with the Woman's Board of Missions (foreign) in 1902, but returning to home missions three years later in a national capacity.

She has borne various titles during the past twenty-nine years, but her work has been largely that of a peripatetic evangelist for home missions. She has the distinction of having served under four "generations" of secretaries of the Home Missionary Society: Washington B. Choate, Hubert C. Herring, Charles E. Burton, Ernest M. Halliday.

Learning to Talk

Miss Woodberry claims that she first "learned to talk" during the "Together Campaign" of 1909 which, in the successful effort to raise \$300,000 to pay the accumulated debts of the American Board, the Home Missionary Society, and the American Missionary Association, involved for eighteen campaigners six months of constant travel, usually with three addresses a day. Listening to one another's speeches became a terrible burden to the members of the various teams, states Miss Woodberry, adding that once, in order to meet her schedule, she went for sixteen days without really sleeping in a bed.

After serving this apprenticeship Miss Woodberry naturally kept on traveling, visited Alaska and the West Indies, but claims her most interesting trip was along the coast of Maine, touching at every island. In Lowell, Mass., E. Victor Bigelow first took her for a ride in a "benzine buggy." She has found the aeroplane a great

disappointment and a rather stupid means of transportation for a seasoned traveler.

She attended the early summer conferences at places like Silver Bay and Lake Geneva. She sat in on the organization of the Council of Women for Home Missions. Everywhere she has met "wonderful people." The secret of her success lies just there. She likes folks, she observes them closely, and as a result she can talk about them in vivid fashion.

Wiped Dishes in Parsonages

"I believe I have wiped dishes in every parsonage in the country!"

"Behind this quite unusual remark, is a woman who has visited in hundreds of parsonages, but not as a stiff and formal guest," writes of Miss Woodberry Mrs. Josephine M. Hart, treasurer of the Woman's Home Missionary Federation. "One who is admitted into the family circle far enough to wield a dishtowel gains an insight into the problems of the churches. Many a burdened minister's wife has found wise counsel, encouragement and cheer in quiet chats over the supper dishes.

"Always Miss Woodberry has been the women's friend and loyal supporter. Our schools, our women's organizations, the women's groups in the local churches have been through all these years the objects of her unfailing affection and concern. In like measure our affection and concern remain with her."

"Our guest book first records in February, 1909, the name 'Miriam Woodberry, C.H.M.S., New York,'" writes Mrs. Jeannette S. Baird of Seattle. "Many times since then we have welcomed her to our home with open arms, knowing that she would bring to us a cheery outlook on life, an inspirational message of service to others, and an inexhaustible fund of home missionary incidents both pathetic and humorous. There was always a clamor for her when word came that she was to visit us.

"The remark of the small son of the Home Missionary Manse has become a household word. Swishing his dishtowel over his shoulder, he told Miss Woodberry that he would like to be a min-

ister, but it would be 'dreadfully hard to depend on Christians' for his pay."

Got Her Material First Hand

"When she came to my field she wanted to see every nook and corner no matter how hard a trip it meant," writes H. H. Heald, formerly superintendent of the Southwest. "Visiting a Mexican town, she was interested in everything, church, school, the homes and activities of the people—even ending up one full day with a look in on a Mexican dance. She got her material first hand, and knew how to tell her story so as to make it real to others. Few have understood so well or been able to tell so clearly what this great business of home missions is about."

"We wanted the most interesting address on home missions that it was possible to get—and we had it," states Mrs. Jennie Chamberlain Hos-

ford of Cleveland, referring to an early year of her own official connection with the Nebraska Home Missionary Union. "Miss Woodberry, in her inimitable way, has made home missions a living issue to every hearer, and home missionaries devoted and interesting friends of each one in her audiences."

"As a campaigner we have had no one her superior in our fifteen years in Kansas," says Superintendent John B. Gonzales of that state. "Few workers have left a more wholesome impression upon our churches than has Miss Woodberry."

On April 1st Miss Woodberry was, at her own suggestion, transferred from the active to the retired list of the officers of the Church Extension Boards, and has moved from New York to South Sudbury, Mass., where she intends to take up housekeeping as a change from "life on the road."

Turning the Tide

By GEORGE CLARK VINCENT

New heart put into Union Church people of Upper Montclair by raising \$25,000 for current expenses and \$14,000 for benevolences.

THESE are hard days for church treasurers, and a financial campaign which attains any success, however limited, is worthy of notice. Where there has been a combination of fair financial success with great gains on the side of interest and general enthusiasm the methods used deserve some special attention. Recently Union Church of Upper Montclair, N. J., passed through such an experience and wishes to share with other churches the analysis of what took place.

On an Emergency Basis

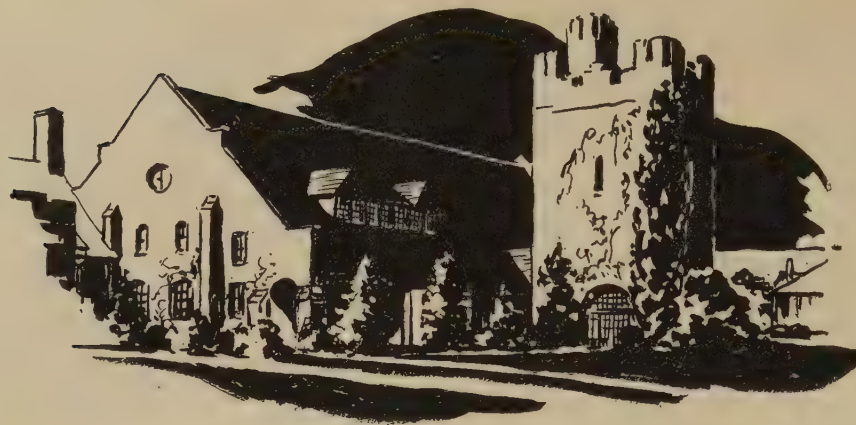
The congregation is one which long has had unusual strength, but the later years of the depression have brought harsh limitations to many of its people. At the close of 1933 it was found

that income had fallen so far below the level of expenditure that the church faced a real emergency.

Small economies on the various items of the budget were no longer sufficient or even significant. The church faced the alternative of either increasing its income markedly or cutting whole sections out of its program in such ways as would cripple all its work.

The presence of this emergency was the background and basis for almost everything that was done. It made possible the use of some methods not ordinarily available for such a church. It attracted attention and it gave people a chance to affirm and assert their interest as they had not done for years.

It was thus the basis for developments that had a genuinely spiritual character. Men and women who had never before thought of helping a financial campaign turned out to work. Those who were visited showed a responsiveness, not only on the financial side but in reference to all the church's life, that was unprecedented.



If the recognition of the emergency was the first factor in the success of the campaign, happy and earnest leadership was the next. The minister got himself shipped off to the hospital for an operation and cleared the way for laymen of intelligence, humor, candor, and adaptability to step in and take charge.

Dr. Merrill of the Commission on Missions was called in conference and helped the chairman work out a plan which combined spiritual appeal with frank facing of facts, and made possible a coöperation of various elements who could approach the task from different angles.

In some cases like was approached by like: a young person by another of the young people, a Scout father by another man of similar attachment. The women were used in a fashion appro-

priate to their special powers, the men in a different way.

Publicity—Visitation

The public presentation of the needs of the local situation was made, not by a trustee, but by the chairman of the committee on benevolences, and the plea for benevolences was made by a hard-headed statistician.

The campaign might be thought of as comprising four parts: a period of publicity; a visitation of the entire parish by the women of the church; an in-gathering of subscriptions in a voluntary way by the members as part of a religious service; a following up by the business men of the church of those who had not responded during the earlier stages of the campaign.

Results of the Loyalty Campaign

Upper Montclair

Total number of subscriptions for 1933 500

Total number of subscriptions for 1934 630

Current Expenses

Unchanged	425
Reduced	27
Increased	26
New	152

630

Benevolences

Unchanged	192
Reduced	42
Increased	34
New	99

369

Publicity included mimeographed pages inserted in the church calendar, covering: the facts about our local situation; the special significance of our particular benevolence projects; what the church is doing; what it might do if it had still larger funds; a tabulation of how the larger funds could be secured, showing the number of new subscriptions or increases we might set before our membership as a legitimate goal.

A huge poster, showing the local activities as the roots of a tree and the benevolences as fruit upon its branches, was placed in the church vestibule. All societies of the church were visited and addressed on the meaning of the emergency. The local newspaper published articles about the church's work.

The annual church dinner was utilized for publicity, and Dr. Hugh Black consented to come and give an admirable address (witty, gracious, and pointed) on the place of the church in the local community. Direct mailing was used to remind people of the voluntary in-gathering on the day designated as "Loyalty Sunday."

The visitation by the women was the heart of the campaign. Commissioned at a special Sunday service when the needs of the local work and the church benevolences were presented to the congregation, they carried the story to every home, took with them and delivered in person the budgets and an outline of the work and ideals of the church, and, carefully coached in preliminary meetings, answered questions, met objections as they could, reported situations of special difficulty to the head of the campaign.

Above all, they urged attendance on "Loyalty

Sunday" and the bringing in of subscriptions for the year on that occasion.

In-gathering—Follow-up

"Loyalty Sunday" brought out a great congregation and a fine spirit. It was marked by a brilliant sermon by Dr. Jefferson. The presentation of the subscriptions was made so far as possible an act of religious dedication. The returns on that day represented fully two thirds of the congregation.

On the Monday night following, the men met at the church, had supper together, heard the report of what had been done, took the names of those who had not responded Sunday, and followed them up with intensive visitation.

This was done in a fine spirit. There was no thought of hounding the laggards, but rather the desire to meet the cases of special difficulty with tact and sympathy, and bring every last member of the church into some active relationship with its work.

Union Church does not propose to stop with this special campaign. As one visitor said, "It opened the eyes of the workers to appreciation of what a big task Union Church has on her hands in rendering an adequate ministry to her constituency."

Plans are made for further visitation and frequent contacts. New suggestions have been evolved for adapting our work more perfectly to the needs and desires of our people. The campaign is not a closed chapter. It is part of a continuing story.

THE EDITORS SOLICIT

Encouraging articles of like nature from Congregational and Christian churches throughout the country. They will greatly aid in stemming the tide that threatens our denominational benevolences.

Giving Up a Career for Christ

By DONALD T. M. HSUEH

The President of Foochow College, Foochow, China, appreciates his Dean



MR. NGA GENG-GUONG, now Dean of Foochow College, graduated from it in 1911 when there was a junior-college course. The president and faculty then so insistently urged him to remain that he consented.

By becoming a teacher in Foochow College he laid aside opportunities that were very attractive to a young man. He came from a non-Christian family of official rank and could have entered official life with every prospect of speedy promotion. This was not a vain dream: he not only spoke both English and Mandarin perfectly, but also had at his command a large number of dialects. This fitted him for service in any province of China, or for positions abroad.

His life answers questions frequently asked me by my foreign friends: Do the Christian schools of China reach the higher class of youth? If so, how do they react to Christian training?

It was Mr. Nga's exceptional example as a Christian gentleman that counted most, and made his presence in Foochow College a very

real contribution to the high standards maintained.

His classroom work was characteristic of himself, faithful and efficient. He was always impressed into the task of interpreting for speakers of world-wide reputation when they came to Foochow: Dr. Sherwood Eddy, Dr. Stanley Jones, Dr. Paul Monroe, Dr. John Dewey, and others. No one in the city could excel him in the ability to do this.

After some years of devoted service in Foochow College he had an opportunity to go abroad, and chose to study in Oberlin College, from which he received the degree of B.A. in 1928.

Again Foochow College could not do without him, and again he put aside positions that offered much more to him, and returned to his post as Dean, to the great satisfaction of all. Each student is personally known by Dean Nga, and his wonderful memory serves him well—often to the undoing of the student offender.

His present work has meant to him a definite sacrifice of money, position, travel, research, that he might promote the cause of Christian education for which Foochow College has stood so long and so valiantly. As an educator he could have won national recognition, but he chose this humble means of service to our beloved China.

Dollars and cents are not a true index of the contribution of the younger workers to the Christian enterprise in China. Often their greatest gift is the least evident one: the renunciation involved in remaining in such work.

Mr. Nga's attitude is not an isolated one. The Christian principles of life brought to China by missionaries of the past are now reappearing in young lives that the missionaries have had no contact with.

Does not this prove the vitality of Christian education and its ability to propagate itself and to solve the baffling problems that confront the Chinese youth of today?

➤ Wanderings and Wonderings ➤

RECENTLY I attended a dinner where the speaker of the evening talked from 9.30 to 10.45. The distress signal which finally brought his flow of words to a dead stop was the figure of a large man seated just in front of the speakers' table getting up and solemnly walking out.

The orator of the occasion did not suffer from any lack of ideas. His difficulty was the absence of the sort of organization which gets a speech to a definite destination, coupled with the fear that he might never again be asked to speak in New York City, and therefore must tell us all that he knew at one sitting. He missed a gorgeous opportunity.

After 9 p.m. it is a simple matter for any man to win a great reputation for himself as a speaker by cutting his address to fifteen minutes, delivering it in a snappy manner, and then sitting down. Such self-control gets one more glory than he really deserves. I should personally like to see someone start a League for the Chastening of Long-winded Speakers.

The real trouble with people who go on and on forever is that they are primarily talking to themselves! If they had any sympathy for their audience they would desist. Theoretically the speaker comes to serve his audience; when he turns the tables and makes the audience minister to his own personal gratification as a sounding board for his voice, is it not time to call a strike?

Probably nothing would do more to improve the quality of public speaking in this country than a greater readiness on the part of audiences to get up and walk out. You say this would be rudeness. But is it any greater discourtesy than is shown by the speaker who keeps people sitting there primarily for the satisfaction of his own egotism?

* * *

The rise of the power-driven machine has sounded the knell of class distinctions. No longer do some men enjoy the special privilege of riding on horseback while common folk go afoot. In this

day of mass-production all tend to use the same facilities. The millionaire rides over the same highway as the common mechanic, and it is increasingly difficult to distinguish between the one's limousine and the other's Ford. No matter how wealthy one may be, the quickest way to travel up and down Manhattan Island is to pay your nickel and take your chances in the subway rush. We cannot permanently mechanize life without making its material blessings increasingly available to everyone. In America we are coming to all look and act and live alike, and the same tendency is bound to extend to other lands. This means that the aristocrat is to be deprived of most of his material distinctions and his corresponding sense of superiority, while the common man will escape from many marks of inferiority. The Christian faith will have a better approach to men both at home and abroad because it will have fewer barriers to hurdle.

* * *

Recently we have been reading Claton Rice's little volume, *The Mormon Way*, in which he points out that while the Latter Day Saints do not permit anything approaching free discussion of their faith they do develop leaders who are both shrewd and effective. The same observation may be made of the Roman Catholic Church and the Christian Science movement. Apparently administrative gifts can be developed without the benefit of the debating society experience by which Protestantism sets such store. Systems of ecclesiastical organization which seemingly stifle all initiative at the same time produce powerful leaders. We wonder if the explanation of this seeming contradiction may not lie along this line—the energy which we Protestants expend trying to get at the truth is diverted by these other systems to the task of fortifying and perfecting the ecclesiastical machine. Our various religious groups do not vary greatly in their inherent endowment with brains. The differences lie in how they use them.



Camera News

By Dorothy P. Cushing



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"Hello, hello, America!" Youngsters in China are looking straight at you. Children and young folks, no matter where you find them around the globe, are precious, appealing, refreshing. These pages are dedicated to Youth—the hope of the future.



A young man of South Africa, bearing a heavy burden for slender shoulders but looking ahead expectantly. A precarious place for a nap, it would seem, but apparently not a source of worry to this baby. What chance will they have without friendly aid?



This promising lad was enrolled in Trinity School, Athens, Ala. Then along came the "Reductions" and closed the first six grades. Now he attends public school, but it is hoped he can return to Trinity for junior-high work as it offers the only instruction above sixth grade for Negroes in Limestone County.



This Is Station L U H O

The radio bug bit Mr. Eugene J. Fan, science instructor at Jefferson Academy, Tunghsien, North China, and soon students were enthusiastically working over sets in the laboratory. Station LUHO began to broadcast and became one of the popular stations around Peiping. "The purpose of the station is to arouse public interest in the utilization of radio not only as a source of good amusement but also as a source of public instruction," says Mr. Fan, now doing graduate work at Carleton College. From left to right: Wei-Tao, Mrs. Fan, Wei-Chun, Wei-Ch'uan, Mr. Fan and Wei-Bin.

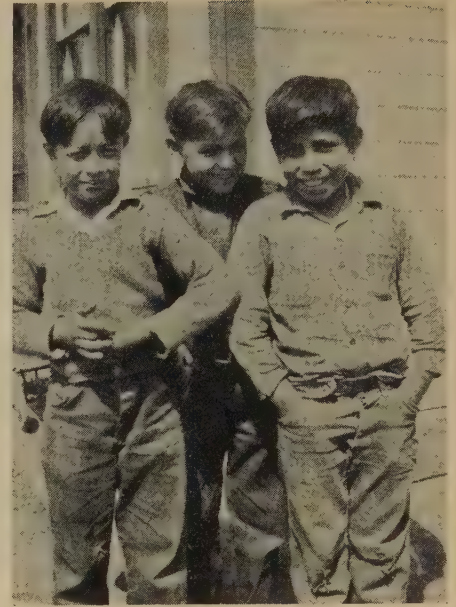


Spick and Span for Sunday School

Living in a steel mill suburb of Pittsburgh, Pa., doesn't make keeping clean any too easy, yet these youngsters, fair-haired Czechoslovakians of Braddock, arrive for church school immaculate to the last handkerchief.



Six of a Kind



Indian Giggles—"Among those present" when brothers and sisters graduated from Santee Normal Training School, Santee, Neb., were these three mischievous looking maidens who will have to grow a bit before *they* can enroll as students.

Indian Grins—Perry Ross, Calvin Packineau and Calvin "Buster" Fox, representing the second and third generation of Indians in the Fort Berthold Mission, Elbowoods, N. D. Snapped by Rev. H. W. Case, who knows whereof he speaks when he calls this picture "Just boys!"



And Three More

Mrs. Frank S. Tucker of Sachiquela, West Africa, who sends these interesting girls, has given the picture an apt title. She calls it "Curiosity, Happiness and Bashfulness," and adds that Ovimbundu children are as full of all three as children in America. A study of the expressions on these faces bears out the title.



Business Plus Pleasure

Campus leaders at Oregon State College, Corvallis, who constitute the Student Council of the Westminster Association, meeting in the living room of Westminster House to discuss projects and interests. The Council meets monthly for a dinner followed by a business session, says Rev. Fred R. Morrow, College Pastor. This group serves as a coordinating body for the different Sunday and week-day interests and also carries on activities as a unit. Westminster House always has the latchstring out.



A Study in Blonde and Brunette

Master Ray Downs, son of Rev. and Mrs. Darley Downs of Tokyo, Japan, spends considerable time in the company of a dark-haired lady of Nippon. They are great friends, says Mother Downs, who feels that she helped raise this little girl, since she gave expert advice as to proper feeding. And look at the result! Ray, she adds, is perpetually well and perpetually happy.

The Minister at Broadview

By RUTH ISABEL SEABURY

In a letter to her colleagues this foreign board secretary praises a home missionary worker in Montana

AT 4:40 the Sloans (pastor and wife at Billings) and the Camps (Mrs. Camp is a member of the Prudential Committee of the American Board) came for me and we drove forty-one miles—talking all the way of course—to Broadview Community Church, one of our Congregational home missionary parishes where Mrs. Ellen Bradley is pastor. We drove across such desolation from a human standpoint as I can scarcely describe, but through country magnificently beautiful even in winter. Here and there, in a loneliness and complete isolation that would make your heart contract, would be a ranch house still occupied. But for the most part the occasional house was deserted. Sometimes most of the furniture was still there, though windows and doors had been broken. Dr. Sloan told me they represented tragedy after tragedy, and in many cases the result of our fatal American gift of “over-enthusiastic salesmanship” or downright dishonesty. Drought and depression had finished what chance there had been.

Well, Heaven only knows what keeps Broadview going. You couldn’t imagine a less prepossessing hamlet from the external side. No trees, no beauty except the distant mountain view, and Montana can always provide that. It was a boom town and the boom collapsed. Despondency, hopelessness stalk in the street. The church is the only helpful thing.

As for Mrs. Bradley! How I wish I had time to make you see her! English. But long ago, in order to meet these people and provide life for them, she threw to the wind what natural English reserve she had. She is hearty in manner and figure. And she has a heart “as big as a garage door.” There is a side of her that longs for things to be right, that would get daily food for her soul in a Gothic Cathedral with all that goes with it. She firmly suppresses that side. Or rather she sublimates it and it comes out in skilfully repapering the little church to make it “right.”

Mrs. Sloan (whom I came to love) brought a bunch of yellow jonquils all the way, in her hand, as a gift. When I looked an inquiry, she said, “I think when you see Mrs. Bradley, or if you see her enough, you’ll know why.” I did. On the buffet in her own living room in the tiny house was a tea set of real Wedgewood

china. Never shall I forget the lingering touch with which she laid her hand on the teapot, “My bit of England.” She has other bits. She has made that room a place to which the people love to come. She is their social, intellectual and religious life. Men and boys love her and think they understand her, for she can clap them on the back, or join with them in fixing a car, and she gives an appearance of being common folks, so they are not afraid of her. Women and girls love and adore her for her affectionate nature and her “homeliness.” They all work with her to the limit. She has a son and daughter of her own and she has had her own “hell” of sorrow and suffering and worry and poverty.

This meeting, if you please, was a Community Mother and Daughter Banquet! “Who but Mrs. Bradley would have tried it,” as one woman said. One hundred and one persons present! In the tiny little old cabin which she and the men fixed over into a parish house a couple of years ago, she could seat twenty-four people at a time by crowding. So we had four servings! The first relay sat down at 5:30. The last at 7. The men, (four of them) cooked, and the boys (six of them) served. Between servings dishes had to be washed and tables set. Once the food ran out, but six women were recruited to go and prepare more at Mrs. Bradley’s home. There were sandwiches, three kinds, pickles, coffee or cocoa, cookies and cakes, fruit jello with whipped cream. Mrs. Bradley had baked all the cookies and cakes (people were too poor to be solicited), and most of the dinner was her gift. The price per meal was nothing, but you could put a dime (no more) into a box if you wanted to.

The big crowd came at 5:30 and for the two hours till the last was served, there was a continuous party in the church with songs and stunts. Two of the teachers, the 4-H Club director and a mother in Israel did that part. It got jollier and jollier. They asked me to help, so of course I taught them some of my best. They loved gesture songs especially, like “Old Mill Stream,” “When Molly was a Baby,” and “Little Tommy Tinker.”

At 7:45 the real program began. The school glee club sang, the church choir (really good) sang. The I.D.K.D.Y. (I Don’t Know, Do You?), a young people’s club in the church, gave two skits; a girl who had had lots of sorrow, an orphan now living with an aunt (with the coöperation of the village and especially Mrs. Bradley), sang very well; two cute little ten-year-olds played a duet; the orchestra played. Then

at nine I spoke. They were so good and cordial and appreciative, that I hated to run away. As it was, we did not get away till ten. Mrs. Bradley would so have loved a talk by herself, on her own lines, on the outside world she loves but does not see. We would have had so much in common. The intensity of her hand clasp

and the hug she gave me at parting made me ache. A heroine if ever there was one!

And this, say I, is one of the finest interpretations I know of the mission of the Church to this world where people are hungry and lonely and need love, even the gift in human form of God's own love.

Leprosy Cured at Elende

By HENRY HOLLENBECK

The head of the Elende Hospital Sachi-quela, West Africa, does it

UNDER the above caption a medical assistant with a knack for drawing prepared a poster depicting a leper in a late stage of the disease, with various mutilations. It was exhibited at the dispensary where it attracted much attention, was used in connection with health talks in village work and at sectional church meetings, and served effectively to impress people with the seriousness of the malady.

There immediately began a marked increase in the number of the new cases at the mission dispensary where treatment of lepers had already been carried on for some time. It became evident that at least a temporary camp should be provided to care for the more needy and ensure regular treatment for all. The American Mission to Lepers was consulted, generously agreed to supply the necessary funds, the camp was established, announced open to all lepers with food and medical treatment free, and is now filled.

Some Striking Cures

Several have been rendered symptom-free after treatments ranging in duration from a few months to two years, and have returned to their homes. This has brought new life to many who were deep in the despair of what used to be called, and rightly, "the living death." A spirit of hopefulness and cheer now pervades the camp, and this is an invaluable help in the treatment, which has become one of the most satisfactory phases of our medical work.

One of the striking cures that have been effected was that of a man named Niko who suffered from the nodular type of leprosy which had completely disfigured his face, had covered the skin of his entire body with leprous spots, and was gradually undermining his health. He was well along in years and a man of



position in his community. He came to the camp from a distance of six days' travel.

After taking treatment for a matter of a few weeks only, he noticed that there was some improvement in his condition. By the end of a year of treatment he was a new man with a smooth skin and never a sign of a nodule. The treatment was continued for six months longer and then he was allowed to go home. What a home-going! He was received with great rejoicing and acclaimed as one returned from the dead, and a great feast with prolonged jubilation followed.

That is but one instance among many. There are at present over one hundred lepers under treatment in our mission and in that of the United Church of Canada. The camp here is under the charge of a grateful leper, who is a Christian of long standing and good record. Religious services are held daily in the camp, and all patients hear the story of the first Healer of lepers, Who is the inspirer of this work, and Who is able to completely transform their lives as their bodies are being transformed.

Talladega Inaugurates

Showing How a College Incarnates Christianity

TALLADEGA College discovered itself on April 3 and 4 when it inaugurated Buell Gordon Gallagher as its sixth president. This was more than an academic occasion; it was a spiritual event.

For many years life moved so quietly on the campus of this Alabama College for Negroes under the skilful but unobtrusive leadership of President Sumner that few people realized the progress which was being achieved. With the coming of a new administration it seemed wise to pause and reveal the ideals of Talladega to itself. This was done through the inauguration of its thirty-year-old president on Tuesday afternoon following Easter and the conference on "The Function of the Negro Liberal Arts College in the Social Process" which occupied all of Wednesday.

Talladega "found itself" in several ways.

It discovered its own popularity with men of prominence. As might be expected, most of the presidents of Negro colleges were present—such as President R. R. Moton of Tuskegee, President Arthur Howe of Hampton Institute, and President Thomas Elsa Jones of Fisk. In addition quite a galaxy of leaders came to Talladega to speak—such as William H. Kilpatrick of Teachers College, W. E. Burghardt DuBois, editor of *The Crisis*, Professor Bruce Curry of Union Seminary, and John H. Finley, who has graduated from a succession of college presidencies into the associate editorship of the *New York Times*. But even more remarkable were the men who came either for incidental parts on the program or merely to listen—such as Allen Knight Chalmers of the Broadway Tabernacle, Oscar Maurer

of the Center Church of New Haven, F. Q. Blanchard of Cleveland, James Hardy Dillard of Charlottesville, Va., and a number of others. Rarely if ever has Alabama seen such a gathering.

But Talladega was also stirred by the devotion which it is inspiring in the heart of Buell Gordon Gallagher, its new leader. Here was a young man of social charm, transparent sincerity and obvious intellectual powers, who was dedicating himself to the cause of Negro education with intense abandon. As one wise and experienced judge of humanity put it, "I at once recognized

him to be a Christian." To have such a man give himself to such a task in such a spirit could not but awaken a glow in the hearts of all who were present.

Yet the greatest aspect of the occasion was the clear setting forth of Talladega's ideals in the addresses and discussions. Here is a Grade A college which is avowedly and whole-heartedly Christian in its aims and purposes! At Talladega this is not a matter of compulsory chapel or of required Bible study but rather of the

spirit of the institution itself. Its Christianity is not something tacked on or a matter of mere ecclesiastical window-dressing. The fundamental motive behind all that the school is and seeks to do is Christian! And it does not give its allegiance to the brand of Christianity which is an opiate, but rather to the "high Christianity" of which Bruce Curry spoke. Under Buell Gallagher, Talladega can be trusted to reveal its faith by venturing along new paths as it seeks to build a social setting in which the element of race will not be carefully overlooked but in which it will simply be forgotten.



BUELL GORDON GALLAGHER RECEIVES HIS
INSIGNIA FROM OSCAR MAURER

A Doctors' Group

By LYMAN V. CADY

ONE of our keenest Chinese Christian medical professors in Cheeloo [Shantung Christian University, Tsinan, China. Mr. Cady is on staff of Cheeloo School of Theology] came to tell me of the forming of a Bible and discussion group, largely from the faculty of the newly organized Shantung Provincial Medical School. On that faculty were two Christian doctors, one of whom especially was an eager witness to his faith. These two and the professor hired a room near by and fitted it up for our use. I was given the privilege and opportunity of leading the class.

I came away from our first meeting thrilled. Dr. Chow, whose daily Christian living, charming friendly personality, and unabashed Christian enthusiasm had outworn all the initial derision, indifference, and criticism of his colleagues, had brought the president of the college, the dean of studies, four other faculty members, and a number of nurses and students.

We talked very freely, got typically skeptical Confucian reactions to spiritual things and the reflection of Western materialistically weighted scientific training which these men had been through (three of them were returned students from Germany, all of the men had been trained in modern science.) Yet there was an open-mindedness and a readiness for study and discussion which was delightful.

Their Frankness and Fairness

"To say that I find myself challenged to meet the active minds of these men from the many angles they bring into these discussions is putting it mildly. But still more exhilarating is it to see the frankness and fairness of these men, and when we can put things so

that their demands for intellectual integrity and reasonableness are met, to see the unfolding of their deeper spiritual yearnings and incipient faiths.

We have passed on from the question of whether we can believe there is a God, to the closer and more immediately personal one of "How Can I Get to Know God?" We have dealt with the way of moral earnestness, and are now coming right to the heart of things in "Drawing Near to God in Jesus Christ." Each time we use our New Testaments.

We have been receiving additions nearly every time: some teachers from other government schools; wives of these faculty people; two trained agriculturists from Cheeloo Experimental Farm; two lawyers from the city. The contagious enthusiasm and the personal work of Dr. Chow is the living center of this whole enterprise, and he keeps on drawing men into our group.

Not only does this give me a cause for deep gratitude—and heart searchings that I may not fail in the trust given me—but I feel also that there is larger significance in this experience. It indicates to me the richness of our evangelical opportunity today in China.

It also seems to me to show that the conception of the gospel and the Christian life embodied in "A Statement Concerning Beliefs Commonly Held by Modern Christians" is the kind of presentation which is demanded and will find response where literalistic, emotionally over-balanced, and intellectually weak preaching of the gospel not only must fail but must create repugnance.

It also shows the power of dynamic consecrated Christian living to outweigh all other considerations, for it is the personal witness of these laymen that does more than all else to bring this confidence and responsiveness.

Still a Few More Left

Mr. Cady refers to the pamphlet *A Statement Concerning Beliefs Commonly Held by Modern Christians*. Copies can be secured at the offices of the Commission on Missions in New York, Chicago and Boston. ED.

A Thousand-Character Magazine

By EARLE HOIT BALLOU

The General Secretary of the North China Council, Peiping, China, helps launch a new venture in rural journalism

THE Council last June took action approving the participation by Hugh Hubbard in a piece of concentrated rural reconstruction, it being hoped that in this effort Mr. T. H. Sun might share. The latter has secured a leave of absence from the National Christian Council, and with the backing of several organizations, including the China Council of the Presbyterian Missions in China and the Literature Promotion Fund in the interests of which Dr. D. Willard Lyon is now in this country, a rural magazine is to be one of the main features of the project. An informal conference regarding the new venture was held in January.

For Whom?

When the idea was first broached five or six years ago, those in Thousand-Character Classes were uppermost in mind, with the purpose of giving them something to read after they had finished their course. But the idea has now broadened somewhat; we will attempt to satisfy many if not all of the needs of the rural literate church membership.

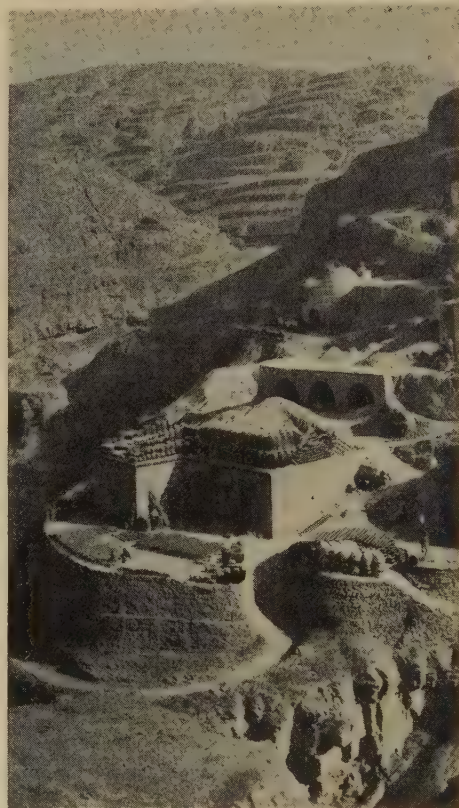
It has to be borne in mind that the public we shall try to reach is not a reading public. We all know how many villages or even market towns there are where not a single daily paper is taken. A figure of over 10,000 was suggested for the trial mailing list. Young people are one of our chief objectives.

How Edited?

It should be a family paper, with a basic section every time to which may be added a great variety of special features such as hygiene, rural economics, editorials on both church and national affairs, news of the fortnight written from the country viewpoint, at least one page of pictures, a page or more of religious interest, songs, questions from readers . . .

"And only twenty pages each time!" exclaimed Miss P'an after this deluge of ideas.

The question of vocabulary is a very vexing one. Of the four gospels John has the smallest, with less than a thousand different characters, and Luke the largest, with about fifteen hundred. But the addition of



AT EDGE OF A MARKET TOWN, SHANSI

the extra words in these two will hardly be a sufficient supplement to the vocabulary taught.

A great deal of the work of the editor or editors will be in the nature of translation. That is, articles will be solicited from people regardless of whether or not they feel prepared to write within the narrow limitations of the vocabulary officially adopted by the paper. It will reflect nothing upon the contributors if what they write is rewritten in the simplified language of the magazine. In each issue the words used that are outside the official list might be explained, perhaps in the national phonetic. The fact that in reality Chinese is a language, not of single words but of brief terms, will make imperative something in the way of such explanation.

The general effect of the conference was to fire everyone present with enthusiasm over the possibilities of the enterprise. It looks as if something which has long been dreamed of as one of the greatest contributions to the enrichment of rural life, Christian in the finest and fullest sense of that term, is about to have a real chance at realization.

The Torch Comes to America

Program by Marion Ballou Fisk

"God sifted a whole nation to find seed for a new world"

If a platform is available the program can be made more effective by the use of the suggested tableaux. If the program is given in a private home, a double doorway may be made to serve the purpose.

Worship Suggestions

Hymns: "I Love Thy Kingdom, Lord." *Timothy Dwight.*

"Still, Still with Thee." *Harriet Beecher Stowe.*

Bible Lesson: Deut. 28: 1-13. Heb. 10: 22-25, 36-39.

Hymn: "My Faith Looks Up to Thee." *Ray Palmer.*

Prayer: For our nation, that it may not only gratefully acknowledge the heritage of the past, but be keenly aware of present-day opportunities, and faithful in meeting them.

Hymn: "O God, Hear Thou the Nation's Prayer." *Irving Maurer.*

(Note: All the hymns used in this program were written by Congregationalists.)

Program

Leader: It was not a pleasant or even a safe thing to be a Congregationalist in England in the early years of the sixteenth century. For two hundred years, first as Lollards, then as Puritans, then as Separatists, they had suffered imprisonment, persecution, torture and death. At last they determined to flee to Holland, where there was religious freedom for all, but after a decade, fearful of losing their identity in an alien land, they turned their wistful eyes to the new land of America, where they hoped to establish a Christian commonwealth. Their pastor, John Robinson, who had migrated with them to Holland, sent them forth with his blessing, and the prophetic words, "The Lord hath more truth and light yet to break forth out of His holy word."

Hymn: "More Light Shall Break from out Thy Word." *Allen Eastman Cross.*

Tableau I

First Speaker (10 minutes): *Congregationalism in Its New Home.*

The Mayflower Compact.

Early history of the Congregational and Christian churches.

Tableau II

Second Speaker (10 minutes): *Early Missionary Endeavors—at Home.*

Missions among the Indians.

The work of the Connecticut and Massachusetts missionary societies.

The American Home Missionary Society.

Work in the field of Education.

Tableau III

Third Speaker (10 minutes): *Early Missionary Endeavors Abroad.*

The Haystack Meeting.

The Bradford Appeal.

The organization of the American Board.

Early missions and missionaries.

Tableau IV

Fourth Speaker (10 minutes): *If the Pioneers Could Return.*

Give a review of "The Pilgrim Fathers Conduct an Inquiry," a play presented at the New England Regional Meeting, in Pittsfield, Mass. (October 14, 1933).

To the statements of the secretaries of the various Boards as found in the play, may be added a brief survey of the fields represented, as conditions are today. As these are mentioned someone appropriately costumed should enter, forming a group at the rear of the platform, thus making

Tableau V

Leader: At the close of the Pageant in Pittsfield, a new Compact was presented,—a Compact for our modern day. "THE COMPACT IS COM-MENDED BY THE CONGREGATIONAL-CHRISTIANS OF NEW ENGLAND, TO THE ENTIRE FELLOWSHIP THROUGHOUT THE LAND, AS AN EXPRESSION OF CHRISTIAN OBLIGATION IN THE NEW DAY, AND A REDEDICATION OF THE ENTIRE CHURCH TO ITS PRESENT CHRISTIAN TASKS" (*Congregationalist and Herald of Gospel Liberty*, November 9, 1933). May we stand while the "Compact" is read.

(The "Compact" will be found in *The Congregationalist and Herald of Gospel Liberty*, October 26, 1933 and in *THE MISSIONARY HERALD*, December, 1933, p. 372. In reading, substitute the name of your local church for "New England.")

After the reading of the "Compact," those representing the various Boards in Tableau V should sign the "Compact," followed by as many of the audience as wish to dedicate themselves to more devoted service.

Prayer: For greater wisdom and devotion in the work of the Kingdom.

Bibliography

- The Congregational Churches* (1, 2, 3) Frederick Fagley
Congregationalists in America (1, 2, 3) Dunning
The Women of the Mayflower (1) Marble
Lives of Barton W. Stone; Abner Jones; James O'Kelly (1) The Christian Publishing House, Dayton, O.
Our Congregational-Christian Body at Work (1, 2, 3) Fisk
The Pilgrim Adventure (1, 2) Grover

(The two above may be secured through the Congregational Education Society)

When Congregationalism Was Disestablished (1)

Richards

Congregationalist and Herald of Gospel Liberty

April 20, 1933

The Story of the American Board (3)

Strong

The Pilgrim Fathers Conduct an Inquiry

Copies of the last can be struck off and supplied by The Regional Office Commission on Missions, 14 Beacon St., Boston, provided a week is allowed for that purpose.

(The numbers indicate for which speakers this material will be especially helpful. Unless otherwise noted, all these publications can be secured through The Pilgrim Press.)

Tableaux

- I. John Robinson's Benediction to the Pilgrims.
- II. "The Pilgrims on Their Way to Church." From painting by George H. Boughton.
- III. John Eliot Preaching to the Indians.
- IV. Each in His Own Tongue (a group of different nations, hearing the Word from a missionary).
- V. Signing the Compact (see cover *Congregationalist and Herald of Gospel Liberty*, November 9, 1933, or frontispiece in December *MISSIONARY HERALD*.)

Program Pointers

For the Pilgrim Fellowship

On May 2 the results of the questionnaires sent to 100,000 Protestant ministers and Jewish rabbis will be released to the newspapers. This survey puts these ministers on record on questions of war, economics and politics. On May 7, in many communities, a series of meetings will be held at which these summaries will be discussed. Here is material for earnest discussion in young people's and adult groups. Watch the newspapers!

* * *

Current books contain the substance for helpful meetings of young people's groups. Charles R. Brown is always interesting. Parts of his "They Were Giants," may be read to the young people; the chapters will lead to wholesome consideration of men and issues. He deals with Abraham Lincoln, David Starr Jordan,

By HARRY T. STOCK

Washington Gladden, Phillips Brooks, Benjamin Franklin, and others. Then there is that amazing reporting of the miserable life in a Pennsylvania mining town by a graduate of Smith College, '31, "I Went to Pit College" (by Laurin Gilfillan). Carefully selected word pictures from it may be read aloud, the tragedy of the life there may be presented by one who has read the book, and from this the discussion may lead to the sins of our economic system. Are there any similar industrial evils in your town?

* * *

Have you ever had a "Youth Day" in your church, when the young people conducted the entire period of the morning worship? At First Church, Minn., the young people were in charge of such a meeting. They used as the basis of their talks Dr. A. W. Palmer's, "Pathways to God."

The Young People's Department, 14 Beacon Street, Boston, Mass., has reprinted two leaflets, "Curriculum Materials for Intermediates" (a free list of books and courses), and "How to Be an Effective Officer" (a self-rating list of questions for officers and chairmen of committees—three cents each, thirty-five cents a dozen).

* * *

The student group at our church in Austin, Tex., makes serious use of the monthly issues of "Church

and Society," published by the Department of Social Relations, 112 East 19th Street, New York. The young people take the suggestions in these bulletins, undertake further research, and develop their Sunday discussions around this study. The May number will deal with "What Has Happened to Education?"; the June number with "The Church Speaks on Social Issues." Sample copy free; annual subscription, 50 cents.

Secretarial Side-lights

The Treasurer of the American Board

There is nothing more likely to give a man poise and serenity of soul than the ability to see over the heads of other people. Possibly some of Harold Belcher's judicial temperament can be ascribed to his height. On the other hand, it has also helped to give him a perennially juvenile appearance. Just to meet him strolling along the street one would never suspect him of bearing the heavy responsibilities of treasurer of the American Board. Not even the gyrations of foreign exchange appear to worry him.

Harold Belcher is a product of Malden, Mass. There he was born, there he attended high school, there he found his wife, and there he now lives. For his college course he journeyed northward to Dartmouth, where he graduated in 1912. Out of his days in Hanover there developed what has proved to be an "economics detour" in his career. From Dartmouth he progressed to Harvard, where he took his M.A. in 1913 in Economics, and then he returned to Hanover to teach that subject for one year. The head of the department in those days was George Ray Wicker, a confirmed socialist at a time when such were scarce in academic circles. However, his experience as a teacher apparently did not corrupt either Belcher's politics or his religion.

In 1914 he embarked upon his "great adventure," going to Foochow, China, as the business agent of the mission. There he not only learned to calculate on the abacus but also gained much insight into the ways of missionaries, especially in their money matters.

Returning to America in 1920 because of ill health, Harold Belcher integrated his economics training and



missionary experience by becoming the assistant treasurer of the American Board. This relationship continued until 1931 when he and Frederick A. Gaskins exchanged positions, Harold Belcher becoming treasurer of the Board and Mr. Gaskins assistant treasurer, giving part-time service to the oversight of the Board's investments and legal matters. The gathering and disbursing of funds is in charge of Mr. Belcher.

Harold Belcher has two daughters and one son. One of his Hanover habits which still lingers is a tendency to climb mountains whenever the opportunity offers.

Echoes From the April Issue

President Edward S. Parsons, Marietta College, Marietta, O.

"My very hearty congratulations on the first issue of the new *MISSIONARY HERALD*. It is a most interesting magazine and I am sure will be of very great use to the denomination and the Kingdom."

Mr. Frank B. Towne, Holyoke, Mass.

"Many congratulations on the enlarged *HERALD*. It is a fine job and will be a great success."

Mrs. D. E. Brown, New York, N. Y.

"It is attractive and also promises to fulfill our desires for one denominational issue. It is a keen pleasure to have it."

Mrs. Albert J. Lyman, Brooklyn, N. Y.

"This first issue is gripping from start to finish—vibrant, world-visioning, demanding the best in service from every Christian man and woman."

Rev. Edward Weeks Cross, Richmond Hill, Long Island, N. Y.

"This morning I spent about two hours reading the new *MISSIONARY HERALD* through carefully—and I will say, jubilantly. It is the first time I have done either for several years. This is really a magnificent piece of work and my only question is whether you can maintain your pace."

"Articles like those of Fred Brownlee and Stanley High stir one's blood. Certainly you have succeeded in integrating the whole enterprise. No one knows where Home Missions leave off and Foreign Missions begin, or where Evangelism merges into Social Service."

Rev. Warren H. Denison, Dayton, O.

"If this issue is a sample of what our ministers and workers are to receive each month, they are going to have a magazine that challenges in the strongest possible way to consecration and support of our missionary enterprise at home and abroad."

"The makeup of the magazine, the type, the pictures as well as the subject matter all appeal. I could not lay the magazine down until I had read practically all of it and I wish for it a greatly increased constituency."

Mrs. Newton B. Hobart, Watertown, Conn.

"May I express my great delight with the new magazine. I am increasingly enthusiastic about the whole setup."

Charles F. Thwing, LL.D., Western Reserve University, Cleveland, O.

"Your first number of the enlarged (two senses) *MISSIONARY HERALD* is first rate. It is a beautiful augury of the future."

Rev. William F. English, Norwood, Mass.

"It comes up to my fullest expectations and fondest dreams. Anyone who reads this magazine cannot help being duly impressed with the breadth, scope, and effectiveness of our Christian service and work throughout the world."

"All we need now is to obtain a wide circulation of this excellent denominational periodical and our troubles, so far as the support of our Christian enterprise at home and abroad is concerned, should be over."

Howard B. Grose, D.D., Mount Vernon, N. Y.

"I want to commend the large-sized type. I am sure the readers would rather have such fine open pages and clear legibility than a little more reading matter. Your paper and print are good, and the makeup what the *HERALD* has led us to expect. I am glad to note, too, that you have not become split up into departmental cubbyholes."

Alvirus N. Hitchcock, Ph.D., Oak Park, Ill.

"This first number is itself a real achievement in the favorable impression which it will be certain to make. 'For fifty years I have known and loved the old *MISSIONARY HERALD*, and during the thirty-seven years of my connection with the American Board it seemed a part of my constitution. But there was never a time when I did not consider the distinction between home and foreign missions as only a trifle of geography—a distinction unknown to the New Testament. The aims, forces and results of Christian missions are identical regardless of race or clime.'"

Dean Nellie T. Hendrick, Nassau, N. H.

"I appreciated very much the sample copy of the *HERALD* you sent me, and it was so fine that I have decided to announce our Summer School through your columns."

EDITOR'S NOTE. Readers will note that many of the above letters are from subscribers living in the Eastern states. Sufficient time has not elapsed for responses from more distant points before we go to press.



Book Chat



Two Reviews by Alden H. Clark

In his *Christianity in a Changing India* (Y.M.C.A. Publishing House, 5 Russell Street, Calcutta), Dr. Clifford G. Manshardt gives from a progressive point of view a brief statement of the principal elements in the work and problems of Protestant missions in India today. He has made a remarkably effective and comprehensive presentation of Christianity at work in India in its relation to the outstanding problems of India's present life. The book was written before the appearance of the Laymen's Report although the publication was delayed until after the Laymen's Report appeared; hence Dr. Manshardt's study is independent of that of the Laymen. This gives to its presentation its own special value.

Dr. Manshardt has dealt with the problems of Indian missions almost entirely in an objective way, having gathered most interesting and illuminating quotations from a wide range of authors and documents. He by no means belittles just criticisms; in fact, he presents them with all the greater strength because he does it largely by quotations from recognized mission leaders. He points out with force defects that have shown themselves in the Indian Church, in the educational work of missions, especially in religious education, and in other sides of the work and recognizes the responsibility of Western missions for these defects. Yet, facing the problem as he does from the inside, Dr. Manshardt is able to balance his presentation of these defects with a strong statement of the efforts that are being made to meet them. The impression conveyed by the material he has gathered is that missions in India are facing their problems with vigor and readiness to adjust themselves to new conditions.

I do not know where one would find so well stated in so brief a space as in the chapters of this book the story of the work of missions along the lines of rural reconstruction, social and industrial welfare and church union. We wish that every friend of missions in India and in particular everyone who is intimately related with mission work there might read this book. One lays it down with a feeling of regret that because of its publication in India it is not likely to be read by a large number of friends of India in America, yet with hope that some will be interested enough to secure it through the Publication Department of the Y.M.C.A. in New York.

By all means everyone interested in Christianity as a world-wide movement should read *The Christian Message for the World Today* (a joint statement of the world-wide mission of the Christian Church, Round Table Press, Inc., New York), 1934, p. 203. Each of the chapters of the book was written by an eminent author along his own line. There was a considerable degree of collaboration between them, yet in the end each author was responsible for his own presentation. This gives the book great strength and opens the way to the weakness of unevenness of value.

The first three chapters, namely that on "The Mood of Our Generation," by Henry P. Van Dusen, that on "The Growing Faith of Communism," by Basil Mathews, and that on "The New Religion of Nationalism," by Francis P. Miller, are so brilliant and so powerful in their challenge to modern Protestantism that they alone are enough to give the book unusual significance. In view of the powerful solidarity of communism and modern nationalism as here presented, one is driven to renew his effort to "give to the Community of Faith a consciousness of its existence, to put meaning into its membership and to provide channels through which it may function more continuously and effectively."

The authors obviously represent differing theological points of view, although there is an underlying harmony of general attitude. One notices this difference particularly between the underlying position of Dr. Weigle as shown in his vigorous and able chapter on "The Purpose of Missions" and the strong Bartian position of Dr. Mackay in his chapter on "The Gospel for Our Generation." There is a larger degree of agreement in the social and economic point of view of the authors. All who touch on the subject recognize the failure of the present economic order to express the Christian spirit, and all would have the Christian forces of the world face this problem with realism and with complete devotion to the Christian conception wherever this may lead us, and whatever sacrifices it may entail.

Throughout the book one feels the warmth of religious conviction and the strong sense of Christian mission. As one would expect, this is particularly evident in the final chapter by Stanley Jones on "The Motive of Missions." "I only know," says Dr. Jones, "that when I get in close fellowship with Him there comes an almost irresistible impulse to pass on what

one finds there. . . . For in Him I see the hope of the race."

We strongly recommend this book to all pastors and Christian leaders. We anticipate that it will form a fruitful basis for many a discussion group in American churches during the coming year.

Recent Publications of the Boards

Church Extension Boards

Jesus Calls the Children. 4-page Children's Day Program, by Helen Willcox.

Sunday School Missions by Radio. 8-page dramatization for Children's Day.

The Child for Christ. 4-page picture leaflet showing work with children.

The Education Society

The Primary Child and His Church. A six-session unit for Primary groups. By Florence M. Taylor. 24 pages. Ten cents.

The Junior and His Church. By Margaret Winchester. A six-session unit for Junior groups. 24 pages. 10 cents.

Workers on World-wide Social Frontiers. By Charles W. Miller. World service programs. 20 pages. 10 cents.

Christian Education in Home, Church and College. A group of four programs by Vaughan Dabney. 10 cents.

Program Suggestions for Women's Societies in the Local Church, 1934-1935.

The Commission on Missions

Yes—But! A statement of both the reductions and the continuing activities of our Mission Boards both at home and abroad.

The Code for Congregational Women. A leaflet prepared by Mrs. W. O. Finch, of Indiana, Mrs. R. L. Bowen of Southern California, and Mrs. C. M. Grover of Massachusetts.

How to Introduce the Cent-a-Meal-Plan in the Local Church. 4 pages.

The Board of Ministerial Relief

Adventures in Living. 6 pages.

Books To Be Reviewed

Christ and Human Suffering. By E. Stanley Jones. Abingdon Press, N. Y., \$1.00.

Japanese Women Speak. By Michi Kawai and Ochimi Kubushiro. Central Committee on the United Study of Foreign Missions, Boston. Cloth \$1.00, paper 50 cents.

Two Wisconsin Pioneers: Samuel Witt Eaton, Catherine Demarest Eaton. By Edward Dwight Eaton. Privately printed.

The Trail of Life in the Middle Years. By Rufus M. Jones, LL.D., S.T.D., Macmillan, \$2.00.

"Lu Tai-fu": A Pioneer Surgeon in China. By Robert E. Speer. The Board of Foreign Missions Presbyterian Church in the U. S. A., \$1.00.

The Lord's Anointed: A Novel of Hawaii. By Ruth Eleanor McKee. Doubleday, Doran, \$2.50.

A History of the Christian Church. By Lars P. Qualben. Thomas Nelson & Sons, N. Y., \$2.50.

The Use of Material from China's Spiritual Inheritance in the Christian Education of Chinese Youth. By Warren Horton Stuart, Ph.D., Oxford University Press, N. Y., \$2.50.

And Dear Reader

If you like your new united missionary magazine and believe in its great mission, won't you pass along the good word to others?



Heraldings



From Children—for Children

The Children's Day offerings which are received by the Sunday School Extension Society this year will be used to maintain the Student Summer Service under which college and seminary students are sent out to serve the young people of home mission churches during the summer months. In many a Western community the only religious services to be held during 1934 will be conducted by these students. Throughout both the West and the South a multitude of children who do not attend Sunday school will be given a week or more of intensive religious training in the daily vacation Bible schools conducted by these young people.

Three pieces of literature are available without charge to those churches giving all or part of their offering to the Sunday School Extension Society. They are a program entitled "Jesus Calls the Children," a dramatization, "Sunday School Missions by Radio," and a pictorial leaflet, "The Child for Christ," giving a graphic portrayal of the work of the Society.

These supplies may be secured from the Congregational Sunday School Extension Society at 287 Fourth Ave., New York City.

Youth Must Be Served

"An increasing number of men and women, especially of young men and women, want to give themselves to a cause, as children love to throw themselves into the arms of someone. They are looking for a master amid the confusion and dissonance of our time. They are tired of discussions, they are tired of being aimlessly free. They

want to believe utterly in something, in someone; they want to be thrilled by a cause worth living and dying for. They are asking for what many mentors of youth are not able to give them, for what some of these think youth should not be encouraged to seek.

But youth wants to believe, it wants a supreme passion, it wants a faith. 'I am dying for a faith,' said a young Chinese communist girl to her judges who had condemned her to death. 'What are you living for?' Never has such an opportunity presented itself to the Christian forces of the world. Either youth is helped to find in Christianity the conviction and the thrill which young nationalists and young communists find in their new-found religions, or Christianity will pass under a cloud in our time and the new crusaders will divide the world between them." John A. Mackay in *The Christian Message for the World Today* (Round Table Press).

Evangelism Inescapable

"Should mission schools and hospitals have a conscious evangelistic purpose? If it is meant that they should be used as baits for evangelistic work, then the answer must be a decisive 'No.' Nothing should be used to gain ulterior ends. The whole thing must be open and frank and unashamed, or not at all. We believe that real education and healing are of themselves parts of the program of the Kingdom of God. They have a right to exist in and of themselves apart from any other purpose or motive.

"But to say that there should be no conscious evangelistic motive in

education and medical work is to compartmentalize life. The whole of one's life and endeavor should express the evangelistic passion. We should not force our religion or anyone coming to us for education or for healing, or make it the price of receiving that healing or that education; but to say that we shall not share the deepest convictions of our lives frankly and freely is to impose upon us a guilty silence and to produce an air of unreality. We should give education and healing freely and frankly with no strings tied to it, but along with it we should just as freely and just as frankly let it be known what are the sources of the inspiration and life behind all our doing. To keep silence there is to make for falsity. If we do not believe in what we have, we should change it, but if we do believe in it, we should share it.

"All life that is really Christian should have a conscious and unconscious evangelistic purpose, for 'no virtue is safe that is not enthusiastic'; no life is Christian that is not Christianizing." (E. STANLEY JONES in *The Christian Message for the World Today*.)

New Home for Health Center

Superintendent R. R. Shoemaker of the District of the Southwest reports the removal of the health center maintained by the Church Extension Boards from Cubero, New Mexico, to Grants, where a residence containing nine rooms and a bath has been purchased for \$1,000. The new location affords railroad facilities, water, light, telephone and an "Anglo" constituency which will supply some pay patients.

➤ This, That, and the Other ➤

The Church Woman

Every woman in every church intelligently at work means holding a sacred ideal for the work because

1 She is intelligent and understands;

2 Her woman-heart responds to the call "feed my lambs";

3 Her good judgment demands scientific care for the sick and suffering;

4 Her mind enthusiastically responds to the results of educational opportunities;

5 Her sense of justice gives her courage to continue in her attempts to mould religious public opinion in the face of seemingly recurring defeat;

6 Her appreciation of her fellowmen makes coöperation necessary;

7 Her money helps to provide for needs which can only be supplied by money;

in total, the church woman who is trying to grow toward her ideal is one who through worship and prayer has achieved even some small contact with God and so relates herself to humanity.

A supplementary statement to "The Code for Congregational and Christian Women," prepared by Mrs. D. E. Brown, Acting Associate Secretary of the Commission on Missions.

A College Father Confessor

One of our western college pastors writes: "Students visit me at the rate of forty-five or fifty a month for advice on various things. The majority of these are not attached to our denomination, and many have no church connection whatever.

The president of the college and the deans of both men and women send students to me when there is any moral question involved. At the present moment there are six students who have been paroled to me by the courts in place of being punished for petty offenses."

Wistful Youth

The pastor of a university church in the Missouri Valley writes: "The student attendance is better this year than during the other three that I have been here. The young people are radical in their social and religious outlook. For the most part they come to the university uncertain in outlook and unacquainted with the modern viewpoint in religion. The hard pace demanded in the social life by a fraternity-sorority ridden institution renders the task of the church difficult and the life of the students bewildering. Our youth are clouded and uncertain but wistful. I believe that the summer camp offers the best opportunity to reach our young people and give them a religious grounding. I would dig ditches for the privilege of ministering through such a church and to such a constituency today."

What George Shepherd of Shaowu, China, Is Doing

"The Rural Work Area in Ki-angsi of which Chang Fu Liang and I will be the directors for the first six months is not to be another experiment, but rather a simple attempt to use the splendid material that has already been produced by successful experiments in North China. Our specialists will be extension workers from these experiments.

"What we do in our little postage-stamp area is intended to point the way for such work on an extensive scale by the government. In no sense will we be connected with the government unless it be through goodwill and coöperation. We are here to demonstrate what the Christian approach may be, not to dictate to the Chinese government what it should undertake.

"In order to make our work distinctly Christian we are accepting personal gifts from Chinese Christians, and will thus be free to include a suitable program of religious education. The Christian Rural Service Union is sponsoring this project and Chinese Christians are financing it. This rural job is considered to be the most important of all jobs in the China of the next decade."

The two directors had interviews with prominent bankers in Shanghai and had a long discussion at the Chinese Bankers Club on how to give the workers and farmers a square deal. They were intensely interested in the project.

The Cow Chaperones the Indian

"The cow is the most effective civilizing influence for the Indian that I know. It keeps him from wandering. He must be home in the morning and at nightfall to milk the beast. He cannot wander with a daily duty to perform, no matter how disintegrated he may have become as the result of the grafting of a strange system onto a culture that had endured for centuries," says HENRY ROE CLOUD, principal of Haskell Institute.

School and Community, Gastonia, N. C.

Gastonia, N. C., is a cotton mill city of 17,000 people whose chief claim to national attention has been a succession of labor troubles. Eight miles away is Lincoln Academy, a school of the American Missionary Association near King's Mountain. Recently the two have been getting acquainted. George N. White describes what happened: "Yesterday I faced a new experience with a good deal of trepidation. Mr. Ricks—the principal of Lincoln Academy—had secured an invitation from the Gastonia Rotary Club to bring his singers and myself for a presentation of the work of the Academy. As it was a luncheon club, and the meeting was to be held in the dining room of a hotel, the situation had its possibilities. But the octet was welcomed into the hotel through the main entrance, courteously escorted to the dining room and given comfortable seats near the piano. Mr. Ricks and I were shown to places of honor at the speakers table. When the meal was over the presiding officer said that this would have been impossible ten years ago.

Mr. Ricks made a business-like presentation of the relationship of the school to the Gastonia community. He called their attention to both the contribution of good citizenship which the school had made and the money which it spent for purchases in Gastonia. He left no doubt but that he intended to ask for financial support. I closed with a brief word. Both the music and the speeches received enthusiastic applause. We went out immediately to visit individuals and obtain pledges with gratifying results. Is not this fine for strike-torn Gastonia, and is it not an encouraging sign of the new day? But sometimes I feel it is not a new day so much as it is the

discerning of latent good-will that has been there all the time."

An Executioner Turns Christian

He "was an officer in the newly come Nanking army," writes REV. CHARLES L. STORRS from Foochow, China," a drill master for some crack troops, at one time an executioner, during which time at least fifteen men had been 'sent over' by his own hand. Sick of his job and burdened and dazed by the chaos of the world, he had decided to become a Buddhist monk, and was taking the opportunity of his bunch of troops being quartered in the temple under the White Pagoda here to read some of their scriptures with the monks.

"On Wednesday he had passed the church with one of those monks, when some hymn singing attracted him. Learning it was 'Jesus Church doing worship,' he had insisted on going in. At the end of the meeting Pastor Ling met him, had a long talk with him, gave him a New Testament with instructions to be sure to come to church on Sunday; hunted him up Saturday and reminded him of the service, discovering that in the intervening days he had devoured practically all the New Testament.

"This was the stuff for him! There was salvation in this. He must have some things explained. So Sunday morning he was all ready for tutelage. After the morning service the officer decided forthwith to begin the Christian Way. Shorty had him to dinner and he and Pastor Huang brought him to the afternoon fellowship meeting, where his face fairly shone. Since then he has nearly always appeared for evening worship with the group in the old hospital ward."

Tougaloo Extends Its Service

"The excellent type of college work being done by Tougaloo has been observed by several members of the State Department of Education. They are calling on our Department of Education and Psychology to do many things which they believe will help the state. At their suggestion we have adopted a Rural School. The Dean of the College and the teachers of Education and Psychology visited the school located about eight miles from the campus. It is a typical Rosenwald school of two teachers, the principal being an A.B. graduate of Tougaloo 1932.

Since the CWA program an additional teacher has been placed at the school. Students of the college will make the trips as well as their instructors and profit by seeing actual conditions. Tougaloo instructors hope to be of service by suggesting ways and means of using what is available rather than waiting for better teaching materials and equipment. Emphasis is being placed on ingenuity in making materials, instructive busy work and finding substitutes for the dearth of supplementary material for pupils who must sit while the teacher teaches others in the same room.

"At the city of Jackson, Miss., eight miles from the campus, the college is conducting extension courses two nights each week for teachers in service. The work is in the experimental stage but looks promising. We are making also another attempt to reach teachers in service by articles written for the *Mississippi Educational Journal*; each month it contains an article on the teaching of English."

Bicycling 222 Miles to School

One of the students in Amanzimtoti Institute, Adams, Natal, was from the Northern Transvaal and

his parents could not afford the train fare to Johannesburg, so he started on his bicycle early in December in order to arrive in Adams by the beginning of the new school year about the first of February.

Goodbye, Mr. Dollar!

Mr. B. Dollar

Local whereabouts unknown.

Dear Bill:

Although I address you as dear Bill, I must say you appear pretty cheap just now, and certainly have gone down in my estimation. How thin you looked the last time I saw you! When I said "Goodbye" to you at the exchange desk I was really quite shocked. You used to weigh about 210 [Turkish piasters. Ed.] and seemed so robust. Now you are down to 130, and instead of being robust you look like only the last four letters of that word.

You are very weak, and you are not able to go as far as you did, although I admit that you go as fast.

When we parted that day I tried to be polite, but I fear that instead of shaking hands, my hands shook. I certainly hated to say "Goodbye," knowing that we should be seeing so little of each other from then on.

Your condition may be due to the climate in Europe, for they tell me that you would quickly do the Recovery Act if you once got back to the States.

Certainly in Turkey there is not much you can do at the rate you are going, but I have a suggestion which might make a contribution: just put in an appearance as often as possible at the Report Luncheons of the Service Center Campaign. If enough of your Dollar relatives come you can provide all the lead pencils the Center needs for 1934, and thus make your mark on the Campaign.

Weak as you are, you will be

welcome, especially if you can bring along a good number of your more aristocratic English relatives, the Sterling family. Your figure will look a lot better to us if you will add a few pounds.

Please also try to persuade your rich cousins, Lira and Franc, to come as often as possible, and in the larger denominations.

We are hoping the spring weather will restore you to the condition you enjoyed last year at this time. To summarize, we want to see you back soon where you were before the fall.

Dolorously, your would-be obedient servant,

A. Merican Resident

[This was a Y.W.C.A. campaign document in Istanbul, Turkey.]

Social Christianity in Greece

"There seems to be an increasing interest in this country in the matter of the social implications of Christianity. Some two weeks ago Archbishop Chrysostomos gave a masterful lecture at the 'Parnassus Club' on the subject, 'How the Christian Church Has Faced Social Problems.' He dealt entirely with the historical aspect of the question, showing that the church from the earliest times had been interested in social morality.

"Professor Bratsiotis of the university department of theology also gave a lecture recently to the students of the university on recent social movements in relation to Christianity. The Christian Social Union, of which he is the secretary, is starting working men's university courses. This is really a night school motivated by the desire to bring useful knowledge and ethical inspiration to the working classes in order to save them from the lure of communism and atheism." Thus writes

REV. J. RIGGS BREWSTER, American Board missionary in Athens.

Increasing Co-operation in Montana

In the fall of 1931 O. R. Warford became pastor of the University Congregational Church of Missoula, Mont., which was founded particularly to serve the students of the University of Montana and is assisted by both the Education Society and the Church Extension Boards. At that time there was also an inter-church pastor for students maintained by the Baptist, Methodist and Presbyterian denominations, one of whose tasks was to direct the School of Religion. Last summer this position became vacant, and this past winter Mr. Warford was asked to add this responsibility to those which he was already carrying as pastor of the University Congregational Church.

This he did subject to three conditions: that his salary be not raised but that instead that he take "all the cuts there are in store for me"; that the expenses incidental to the combining of the two positions be met by the coöperating denominations; that he be supplied with sufficient secretarial help to take care of the details. As a result of this arrangement everybody saves money, while the student work in Missoula is placed under one head; and Montana is given a wholesome example of inter-denominational coöperation.

Three Banners, Three Cups

At the track meet for Negro high schools of Alabama held at the Montgomery State Teachers College with eighteen schools competing, the first place went to Talladega and the second to Trinity, both institutions maintained by the American Missionary Association. It is significant of the condition of Negro

education in Alabama that the seven private schools that competed won three banners, three cups and twenty-five ribbons, while the eleven public high schools to compete earned only five ribbons.

She Was to Be Buried Alive

"That was the threat that for more than two years hung over the head of Chao Su Cheng, one of the most attractive and brilliant of our junior middle school girls," writes MARK H. WHEELER of the Porter Wyckoff School in Tehsien, North China. "While she was engaged as an orderly in our Lintsing hospital an admiring but unwise youth sent her a note that fell into the hands of a vigilant parent. The father, a strict observer of Chinese custom, was so enraged at this breach of etiquette that the daughter had to flee for her life.

"Dr. Alma Cooke secreted the terrified girl in her own house until she could be smuggled out to Tunghsien, where she entered Miss Alice Huggins' training school for girls. After securing sufficient credits there she entered our middle school here a year and a half ago. Dr. Robinson had noted an unusual promise in her during the work period at the hospital, and so wrote to a friend in America, obtaining a gift of twenty dollars a year for the girl's education.

"Here she has made an enviable record for herself as a student. On the baseball team she is one of the best players and is equally good at other playground sports. Every Sunday she gathers up the children from the nearby villages in a Sunday school class. The Student Fellowship unanimously elected her chairman a few weeks ago.

"One day last week we were playing baseball and were just at the most interesting point of the game when someone called. We

looked up to see Chao Su Cheng standing in the moon-gate of the enclosure.

"'Come on you girls who are going to get baptized,' she said.

"'Please excuse us, teacher, for we must go and get ready for baptism,' and away trotted four of our finest third year girls.

"On Sunday morning at the South Suburb Church Pastor Li, with more than his usual happy smile arose to announce that twenty students of Po Wen were there to join the church. Chao Su Cheng was one of the girls.

"Yesterday our school closed for the winter vacation and Chao Su Cheng went back to her home. She has been forgiven. The long rage of her father has cooled. He wants his girl back."

A Large Microscopic Need

Gladys Chambers is a white girl who was born and brought up in New Orleans and who is having a happy time teaching biology under the American Missionary Association at Tougaloo College. But she has one large want which she mentions in this letter:

"The College property includes woods, streams, ponds, and pastures—all of which are happy hunting grounds for biology students. We are in a position to collect many specimens and will be glad to exchange material with any of you who are interested in this field. The last pictorial issue of *Tougaloo News* contained two pictures from my department—a group of students studying anatomy in the laboratory and a group studying the fresh water fauna and flora of Molasses Lake, our largest pond.

"Our lack of a good research microscope is the one big drawback to our work, now. Recently, a student became interested in protozoology. He wished to stimulate parametia

(microscopic, one-celled animals) in an original manner, and thus form the nucleus of a series of experiments that might lead to some interesting and new facts about protozoa. He was unable to secure accurate data because he could not magnify his specimens sufficiently with our microscopes. We have had to suspend other experiments for the same reason. Then, too, students of bacteriology are hampered in their work when they cannot magnify microbes enough to study their morphology.

"But, despite this problem we are making every effort to teach the fundamental principles of biology—the science that, to my mind, can be most closely applied to our everyday life."

A Southerner of Southerners in Our Atlanta Church

During the winter the Central Church of Atlanta has been trying two interesting experiments—a "Board of Managers" form of government and the engagement of M. Ashby Jones as "Guest Preacher" without pastoral responsibilities. The latter step has filled the auditorium with congregations such as the oldest members never remember having seen before.

No one could have a finer appeal to Atlanta than Ashby Jones, who combines the courtliness of the Old South with the outlook of a social, political and religious liberal. He was born, brought up, educated and married in Virginia, and yet he was one of the earliest leaders of the inter-racial commission movement in the South. He has visited both Russia and Mexico in a sympathetic spirit and has returned to report what he has seen truthfully and yet in such a kindly manner that no one could quarrel with him. From 1917 until 1926 he was pastor of the Ponce de Leon Baptist Church, whose former building is now occu-

pied by Central Church. Ashby Jones is both on familiar ground and at a strategic place to influence one of the greatest cities of the South.

Professor Edgar Brookes of Pretoria

one of the leaders in South Africa, made an address at the International Congress in Defense of Peace at Brussels which made a very deep impression. Speaking of the uniting of the different states in South Africa in 1910, he said:

"Every union of peoples demands two things—the machinery of union and the spirit of unity. Neither alone is sufficient. We began in South Africa with the machinery: it has taken twenty-three years to arrive for the first time at something really worth calling a spirit of unity.

"That spirit is not called into being by fine speeches. To conquer inbred racial prejudice, fear, hatred, and resentment, only one force has been strong enough in my country—the power of the living God to change radically the lives of individuals.

"Spiritual forces alone have saved us, and can alone save Europe in this the darkest hour since the disruption of the Roman Empire. We in South Africa, now at last arriving at real national unity, owe more than I can put into words to that remarkable religious revival known as the Oxford Group Movement, which has manifested itself as a force transcending differences of nationality, class, and confession in Europe and America, no less than in Africa. . . .

"Peace is not the absence of war: it is the presence of God. . . . Explain to me if you are able how you purpose to achieve lasting peace except through statesmen who are absolutely honest, nations whose aims are completely disinterested, men

who have learned to love one another? . . .

"I feel that this moral disarmament, this change of heart can alone make the League which we all love so deeply and the international order for which it stands, effective. Without the conquest of self-interest we cannot succeed. No power can conquer it except the power of God.

"I have seen that power at work in my own country, and on the basis of fact and experience I tell you not only that you cannot succeed without it, but also that you *can* succeed *with* it."

Locusts Again!

The new school year begins the first of February in Africa but because of the locusts constantly passing for several days in January the opening of the school year at Mt. Silinda Institute of the East Africa Mission was postponed to February 27 in the hope that grain could then be bought for the boarding department.

At the end of the school year in December the twenty-one students of the graduating class all passed their Government examinations, and most of the seven boy teachers and eleven girl teachers were placed within a month in responsible positions in outstation schools.

"We are having constant demands from other missions," adds MABEL LARKINS HACK, "to supply them with industrial teachers."

Doshisha Girls Go Missionary

"Our Doshisha girls are beginning to take a big sisterly interest in the girls' school at Enejet in the Marshall Islands where Rose Kaumai now works," writes Miss FRANCES CLAPP from Kyoto, Japan. "We hope it will grow into

something worth while for it and prove a real training in disinterested service for our own students. We sent down a Christmas box containing games, equipment of various sorts, fourteen small English atlases, and forty copies of ten Christmas carols which I had arranged for girls' voices. One Doshisha alumna now on our staff was so interested that she gave five yen towards the Christmas box and has since given twenty yen, which provides a scholarship (really the price of the food) for one student for one school year."

Where a Doll's House Helped

Although they are housed and directed by the Academy, the expense of the lower grades at Pleasant Hill, Tenn., is met almost entirely by the local school board. The teacher of the first three grades, Mrs. Hassie Seagraves, writes: "When we were talking of farm homes it was hard to get some of the children to see why anyone should need more than two rooms. The principal's daughter came to our rescue and loaned us her playhouse with its living room, dining room, bedroom and bath. We call it our farmhouse and have furnished it. Now we can name all the rooms that a house is supposed to have, and the furniture for each. I never realized that such teaching was needed, until I tried to give it."

Then and Now

Dr. Willard L. Beard said this in his last annual letter for the Foochow Mission:

"When we arrived in Foochow nearly forty years ago, the mission was discussing if it could begin to require the fifty girls (in the school) to pay a few dollars a year toward room rent, board and tuition. Now the nearly five hundred girls pay full tuition, board and rent."

Five Baths in One Day

We have long been of the opinion that the human race is naturally inclined towards cleanliness, and that the chief thing which most of the people need who are accused of being dirty is a comfortable and convenient chance to wash. Harry L. Leigh, director of the farm at the Santee Indian School, confirms this opinion. "We have been building a bath house for the boys this fall, with the boys themselves doing much of the work. You just can't imagine the pleasure they have derived from taking shower baths. Some had never seen either a tub or a shower—only the old tin washtub. And some had never had even that. Can you blame those who took five baths the first day I had the showers in operation?"

Worn-out Carpets in Chicago

The Church of the Good Shepherd, through which the Church Extension Boards minister to the Negroes of Chicago's South Side, is not one of those quiet places where nothing happens between Sundays. In fact people come there for many other purposes than to hear Harold Kingsley preach—so much so that the steps leading to the parish house have had to be repaired and the carpets replaced repeatedly.

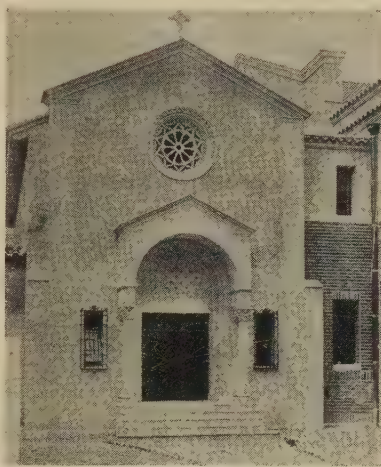
This has been due to several timely attractions. Three years ago 20,000 meals were served to 2000 people at a cost of \$6000. This last winter the church has supplied quarters for a school under the CWA in which twelve teachers have taught everything from the most elementary subjects to Greek, including millinery, dressmaking, nursing, shorthand and music. In addition the church shelters the only nursery school for Negro children on the far South Side. This employs three teachers and a dietician.



Personals



Searle Chapel of Kobe College is a most appropriate memorial of the life work of Miss SUSAN A. SEARLE, L.H.D., who spent forty-six years in the service of that college—half of that time as its president. Since 1915 she has been its honored president emeritus. Leaving Japan in 1929 she received the distinguished honor of the Blue Ribbon Medal from the Imperial Household De-



SEARLE CHAPEL

partment. She is now in Japan to attend the dedication ceremonies, April 14 to 18, in celebration of the completion of the new buildings on the college's new site.

REV. HARRY R. HARRIS closed a pastorate of eleven years at New Rockford, N. Dak., on Easter Sunday to accept the call of the churches at Glen Ullin and Hebron in the same state.

REV. JOHN L. MAILIE, who is now living at 136 South Normandie Street, Los Angeles, celebrated his ninetieth birthday on Easter Sunday. His experience in the ministry goes back for 64 years, and includes the

work of a pioneer home missionary superintendent in Nebraska, North Dakota, and Southern California.

Three years ago a Hampton Institute graduate, MRS. WALTER G. YOUNG, lost her husband, who was farm manager at Brick Junior College. The day following his burial she appeared in person before the class of Brick's farm renters he had organized and taught, continued the teaching, conducted the demonstrations and directed the projects for some months.

She purchased ten acres of land on the state highway about a fifteen minutes' walk from the college. A ramshackle two-story eyesore of a house on this land was remodeled into an attractive nine-room farm dwelling for her family of ten children. Her oldest brother, because of ill-health, had come from Georgia to North Carolina, as he thought, to die. "Seeing my distress," said Mrs. Young, "he decided not to die but to get busy and help remodel my house for me." She is beautifying her premises with perennials and other plants.

Adds *The Southern Workman* which tells her story: "Mother and all the children work in the fields, cultivating both money crops and a garden. Mrs. Young is an ardent advocate of farmers' wives' safeguarding the family budget by raising what is necessary to eat in season and canning the surplus. Her pantry shelves would make at any time a creditable canning exhibit. Busy herself from sun to sun, and often far beyond, she has taught her children to find health, joy, recreation and contentment in useful, productive work."

MISS CAROLINE SILLIMAN has been principal since 1932 of the American High School for Girls in Aleppo, Syria. Miss Lucile Foreman, former principal, left Aleppo that year and died March 28, 1934, in America. The school has a unique mission, being the only one in North Syria offering high school Protestant education to girls.

PRINCIPAL WANG YUAN HSIN of Porter-Wyckoff Middle School in Tehsien, North China, received from the County Magistrate, Li Hsiao Te, an official document transmitted from the Provincial Department of Education, which ran thus: "According to the investigations of the Department of Education (we know) the Principal of Porter-Wyckoff Middle School is unsparing in his patience and industry, and employs good methods in carrying on school work. In all educational matters his plans and methods are complete and detailed. For this reason we extend high commendation. By this means we hope to enthuse other principals. Will the local magistrate kindly coöperate with us in transmitting this message. This is our order."

REV. AND MRS. ALBERT E. LE-ROY are taking a much-needed vacation from their arduous duties in connection with the Walker Missionary Home, Auburndale, Mass., and Rev. and Mrs. Ernest C. Partridge, for years connected with the work in Turkey, are acting superintendents of that institution, their duties having been assumed on April 10. Mrs. Katherine V. Gates is serving temporarily as head of Walker Cottage.

Following his retirement as Associate Secretary of the Board of Ministerial Relief on April 1 HARRY MILES and MRS. MILES will sail for Naples on the *Scythia* on April 7, taking with them a new Ford car. They expect to spend five months touring the country sections of Italy, Spain, France and England, sailing again for New York from Southampton on September 15th. To supplement her knowledge of French and Italian Mrs. Miles has been busily studying Spanish for this happy excursion.

MISS LEONA BURR, teacher in Foochow College, Foochow, China, arranged more verses for "Old King Cole" to carry out a musical idea of hers, and an operetta resulted which the junior high-school boys were to give in May. It was called "The Quest for Song." She also wrote a play for the nurses in Union Hospital, Foochow, to give in May.

MISS MARY L. MARDEN, who has been visiting her brother Jesse K. Marden, M.D., of the American Board in Athens, will be returning to the States in June. For thirty-three years a worker under the American Missionary Association, most of the time on the staff of the Allen Normal School in Thomasville, Ga., of which she was principal for twelve years, her retirement was anticipated a few years by the closing of that school last summer.

MISS ESTHER BRIGHAM FOWLER, Principal of Woronoco School in Sholapur, India, closed her active service in April, leaving behind her a goodly heritage. On the fortieth anniversary of her arrival in India forty little girls presented her with

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forty white roses and forty silver rupees, and she was given a book that Margaret Hammaker had made for her, with pages from every missionary and many Indian friends and others done in their own handwriting.

MISS JESSIE E. PAYNE, conducting religious education in the rural areas of Paotingfu, China, had a song written in her honor and posted at prayers the evening before she returned home after her second Leaders' Training Class at Tinghsien. The young man who had written the song led in the singing, and then in a little play they acted out some of the ideas received in her course on the "Christian Home." She had it printed last summer and hundreds of copies have gone out, orders having come in from as far away as Fukien and Shensi. In January she

went for her third class, the largest and best prepared of any she had had, three-fourths of them lads in their teens. February she spent in Paotingfu, and in March she had planned to take six students of the Woman's Bible School to a county two days distant where she would have three classes in three villages within three miles of each other.

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Chronicle

APPOINTMENT

April 1. By the Church Extension Boards, Rev. Edwin C. Gillette as acting superintendent of the Southeast, in addition to his present duties as superintendent of Florida.

FURLONGS AUTHORIZED

March 13. Rev. and Mrs. Frank C. Laubach of the Philippines Mission, beginning in September, 1934.

March 13. Miss Annie E. Pinneo of the Near East Mission, beginning in the summer of 1934.

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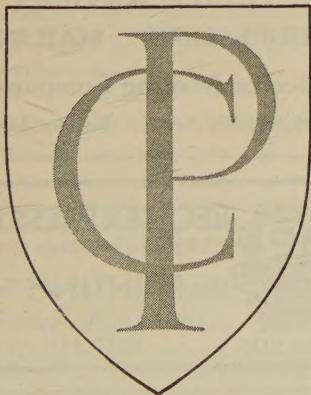
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March 13. Dr. and Mrs. Henry S. Hollenbeck of the West Africa Mission, beginning in the summer of 1934.

March 13. Miss Anne B. Brookings of the South Africa Mission, beginning in December, 1934, for health reasons.

March 13. Rev. and Mrs. Clarence A. Neff of the Mexico Mission, beginning in April, 1934.

March 13. Dr. and Mrs. Edward B. Haskell of Bulgaria, Near East Mission, beginning in the summer of 1934 with the expectation of retirement at the end of their furlough period.

March 13. Mrs. Lydia A. P. Flint of the Near East Mission, beginning in March, 1934, with a view to retirement.

SAILED FOR THE FIELD

April 6. From New York, Rev. and Mrs. Edward L. Nolting, returning to the Madura Mission.

ARRIVAL FROM THE FIELD

March 13. In New Orleans, La., Dr. Herbert C. Brokenshire of Davao, P. I.

BIRTH

March 3. At Lyme, N. H., a son, Kenneth Gordon, to Rev. and Mrs. Kenneth C. Bunker of the South Africa Mission.

RETIREMENTS

April 1. From the Church Extension Board (at their own request), Miss Miriam L. Woodberry, associate secretary; Rev. Luman H. Royce, D.D., director of city work.

DEATH

March 28. In Newton, Mass., Miss Lucile Foreman, for thirty-nine years a member of the Near East Mission.

March 4, at Dickinson, N. Dak., Rev. John Orchard, at the age of 84, formerly home missionary pastor in North Dakota and assistant superintendent of the Sunday School Association.

April 5. At Andover, Mass., Miss Ada B. Chandler, for many years a volunteer worker in the Japan Mission.

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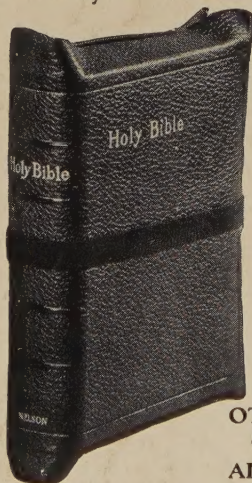
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